

Fennicks's Testimony

AGAINST

SWEARING

By

ANSWER

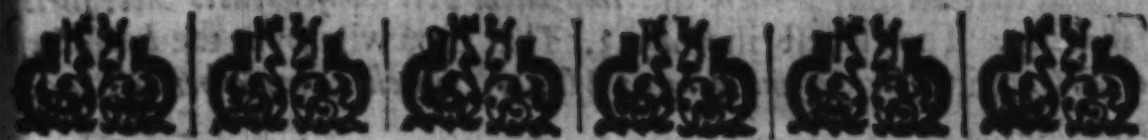
FOUR BOOKS



THE HISTORY OF THE
NAMES OF PLACES AND
BY THE EDITOR OF THE
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A
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AGAINST
SVVEARING.

Henry Den,

THou in the back-side of thy Title Page of thy *Epistle*, speakest something of the deplorable Condition of *Thousands of honest, quiet, peaceable People, that have been driven by Troops into Prison-Holes, both in Cities and Countries* (the which England never saw the like before) And all this occasioned by that late *Fantastical, Wicked, and Bloody Insurrection*, which occasioned the Ministers of Justice (though contrary to all Justice, Equity, and good Conscience) to Execute their Pleasures (not Justice) upon these Persons, the Innocency of whom (as thou sayest) hath appeared many wayes, as well by the Confession of the dying Offenders, as by their own Protestations; and the Confession of those men that would be glad to find occasion against them, but are not able; neither will they in any thing, save in the things pertaining to the Worship of their God: Yet, sayest thou, They are kept in Bonds as with a snare, which at this day, holds them in, and shuts the Prison Doors against them; in that they (as thou sayest) are taught, That it is not lawful upon any Occasion, or before any Person to take an Oath; insomuch that when the Oath of Allegiance to the KING is tendered to many who are at Liberty, they rather chuse Imprisonment, than to take an Oath; and many who are in Prison, and have Liberty proffered upon Condition of taking the Oath, do rather chuse to continue there, than purchase their Liberty with Swearing.

And that all may prevent the *impending evil Consequences necessarily following*: Thou sayest in *Page 3*. That thou wilt prove the *lawfulness of an Oath in a serious and weighty Matter, which cannot otherwise be determined*.

And in the next place (thou sayest) thou wilt *Answer* those *Objections*, which are the *Pillars* that uphold the *negative part*.

In all which, that thou hast hitherto said, I cannot but commend thee, as once *John* the Revelator did those *Seven Churches* in *Asia*, *Rev. 2.* and *Rev. 3.* Because thou hast said that which is *really true*, as to the *Innocency* of that great number *Imprisoned*; yet give me leave in the words of the same *John*, to let thee know, That there are a few things *against thee*.

And first, Because that in *Page 3*. thou speakest that which is not altogether true; in saying, *That an Oath is nothing else but a Religious Promise made in the presence of the living God, whom (sayest thou) we call to witness the truth of our words.*

In which *Affertion* thou wouldest (if possible) beget Persons to a belief, that if a man call one to *Witness* a thing, that such a calling to *Witness* is a *Swearing* by that Person whom we so call to *Witness*: As if *John Tombs* should make *Henry Den* a *Religious Promise*, to Preach at their Meeting at such a time, and call *Henry Adis* to *Witness* this Promise; will *Henry Den* dare to say, that *John Tombs* did *SWEAR* by *Henry Adis*, when *John Tombs* only called *Henry Adis* to *WITNESS*?

But *John Tombs*, *Henry Den*, or *Henry Adis*, either or all of them may Safely, Honestly, or upon a good Accompt say, and that without fraud, that such a Promise was made, and that such an one was *Witness* to that Promise.

And further, if calling, or setting up a *Witness* be a *Swearing* by that *Witness*, then *Jacob* and *Laban* Swore; *Jacob* by the *Pillar of Stone*, and that *heap of Stones*, *Gen. 31. 45. to 49.* And I shall Appeal to the Judgment of any rational man, to judge, whether *Laban*, in *vers. 49.* did Swear by the Lord, when he said, The Lord shall Watch between us? Or, whether he Swore by the Lord in *vers. 50.* when he said, the Lord is *Witness* between us? Any more than he, and *Jacob* Swore by the *heap of Stones*, when they said, *This Heap shall be a Witness*: And whether the Apostle *Paul* did Swear by the Lord, when he calls God to Record, or *Witness*? *2 Cor. 1. 23.* and *Phil. 1. 8.* any more than *Jacob* and *Laban* SWORE by the *Heap of Stones*, as aforelaid. Or, whether *Moses* Swore by the *Song of Deliverance*, when he said, That that Song should be a *Witness* against *Israel*? *Deut. 31. 19, 21.*

But I need not say more to this, for notwithstanding in *Page 3.* thou dost affirm, that an Oath is *nothing else but a calling God to witness, &c.* Yet in *Page 5.* thou tellest us, that the Apostle *Paul* in weighty matters, frequently used Expressions equal to an Oath, as in *Rom. 1. 9.* where he saith, *God is my witness, &c.* So that in one *Page* thou tellest us, That calling God to witness, is Equal to an Oath; And in another *Page* thou tellest us, That an Oath is nothing else but a calling God to Witness.

And so doth thy Brother *Jeremiah Ives* deal with us, He telleth us in his Book, *Page 6.* positively what an Oath is, from *Gen. 23. 4.* where *Abraham* caused his Servant to Swear *BY the Lord.* And *David* Swore to *Saul BY the Lord,* 1 *Sam. 21. 23.* And the *Spies* Swore *BY the Lord* to *Rahab,* *Josh. 2. 12.* And *Abraham* Swore *BY the Lord* to *Abimelech,* *Gen. 21. 13.*

And yet in *Page 10.* he Asserteth under his *Fourth Reason* that he giveth, Why Swearing is lawful, now under a Gospel Dispensation; he Asserteth, that a Calling God to witness is a Swearing; and yet when he hath Asserted it, then he comes and tells us, that if calling God to witness be not Swearing, he saith, he knows not what is; when in *Page 6.* he did shew what was Swearing.

For *John Tombs* and *Henry Den,* may both wear *Black Coats,* and have *humane Learning,* and both may be *very like one another* (as is supposed they are in other things also) and may both write in and about one and the same Oathes, as they do; yet *Henry Den* and *John Tombs* are not one in them, although they both aim at one and the same End by them: And I Query, Whether the Learning ye speak by, be the Spirits Dictates, because ye speak not the Spirits Language, which is not *Yea* and *Nay,* but *Yea* and *Amen* in *Christ Jesus,* as aforesaid.

I would I knew where to find you; yet by this I see, when persons be out of Gods way, they begin to be in a bewildred Condition, running to and fro, sometimes *here,* and sometimes *there;* and therefore I must let thee know that every like is not the same; for another man may wear *Black Cloaths,* and be endowed with *Humane Learning* as well as *Henry Den,* yet not be *Henry Den.*

And seeing it is so, that many are at a Rumble in this juncture of time, as to taking, or not taking of OATHS; and that chiefly occasioned by the Writings of *John Tombs,* thine *Epistle,* and thy Brother *Jeremiah Ives* his *Great Case of Conscience Opened:* I shall therefore endeavour by divine Assistance, according to the Ability received, to lay down something to the serious Consideration of All, nothing doubting but that the LORD, from whom every good and perfect Gift cometh, will
make

make bare his own Arm, and evidence his own Wisdom, Strength, and Alſufficiency, in his Servants Folly, Weakneſſe and Inſufficiency, to the ſtrengthening thoſe that ſtood; to the enlightning the Eyes of the Blind; to the eſtabliſhing of the wavering and unſtable, and to the recovering of the Apoſtaſized Back-slider, even to the ſmiting upon the Thigh, that ſo the Crown may be ſet upon his head, who only and alone is worthy.

In order whereunto I ſhall plainly, and as briefly as I may, diſtinguiſh between,

1. A Vow, Covenant, Promise, or Engagement.
2. An Aſſeveration.
3. An Oath.
4. A Teſtimony, Record, or Witneſs.
5. An Adjuration, Charging, Warning, or Conjuring by.

And firſt of a Vow, Covenant, Promise, or Engagement.

A Vow, Covenant, Promise, or Engagement then, is nothing elſe, but a Promise made either to God, or man; or, in opening the mouth by way of Engaging: for ſo ſaith Jephthah, Judg. 11. 31, 35. *I have opened my mouth to the Lord, and I cannot go back.* And this, I ſay, may be done either to God or man, and ſo be diſtinguiſhed to be either Divine, or Humane; and that upon Conditions, or voluntarily and without Conditions; the which being paſſed, either to God or man, upon or without Conditions, yet they are as ſo many Bonds to, or upon a ſoul.

And this Bond may be more ſtrictly bound upon a ſoul, by way of Oath, Curſe, or Execration, as ſhall be more fully ſhown hereafter. In order whereunto; firſt, conſider Voluntary Vows, Covenants, Promiſes, or Engagements.

1. Voluntary, as David's Vow, Pſal. 132. 2. *who vowed a Vow to the mighty God of Jacob.* But,
2. Conditional, as Jacob's Vow, Gen. 28. 20. *And Jacob vowed a Vow unto the Lord, and ſaid, If the Lord ſhall without fail do thus for me, then will I do ſo and ſo.*

And Jephthah's Vow, Judg. 11. 30. *And Jephthah vowed a Vow unto the Lord, and ſaid, If thou ſhalt without fail deliver the Children of Ammon into my hands, then it ſhall be, that whatſoever cometh forth of the door of my houſe, to meet me when I return in peace from the Children of Ammon, ſhall ſurely be the Lords, I will offer it up for a Burnt-Offering.* And Hannah vowed a Conditional Vow, 1 Sam. 1. 11. *All theſe Vows were without an Oath.*

And

And all such Vows, whether Conditional or Voluntary, yet they are as so many Bonds to the Soul, as in *Numb. 30. 3.* If a woman vow a Vow unto the Lord, to bind her soul with a bond, &c. any such Vow, Covenant, or Promise may be further bound upon a soul with an Oath, as in *Numb. 30. 2.* If a man vow a Vow unto the Lord, or swear an Oath, to bind his soul with a bond; So that he that maketh a Vow, Covenant, or Promise, bindeth his soul with a bond: and he that sweareth an Oath, to perform that Vow, Covenant, or Promise, bindeth his soul with a double bond; So that every Oath is a Vow; because that it cannot properly be made, but to perform something that is vowed, promised, covenanted, or engaged; and so the Oath includeth that thing so promised to perform it, and so becomes one with it; for break the Oath, when once sworn, and break the Vow or Engagement; perform the Oath, and the Engagement is made good. Yet every Vow is not an Oath, because it may be made without an Oath, as in *Jacobs*, *Jeptibahs*, and *Hannahs* Vows, which were Vows without Oaths.

And we find where Vows are made with Oaths, they are generally so distinguished, as in *Numb. 30. 2.* If a man vow a Vow unto the Lord, or swear an Oath to bind his soul with a bond, &c. So likewise in *David's* case, *Psal. 132. 1, 2.* Lord, remember David in all his troubles, how he swore unto the Lord, and vowed a Vow unto the mighty God of Jacob: So that here it is distinctly laid down how he swore unto the Lord, and vowed a Vow; intimating a double tie or bond upon his soul, as afore-said.

The like we may see in *Israel's* case, *2 Chron. 15. 12.* And they entered into a Covenant to seek the Lord God of their Fathers, with all their heart, and with all their soul: this Covenant was a bond to their souls. And in verse 14. They swore unto the Lord with a loud voice, and with Trumpets, and with Cornets: And all Judah rejoiced at the Oath; for they had sworn with all their heart.

The like also we may see in *Nehem. 10. 29.* They clave unto their Brethren, their Nobles, and entered into a Curse, and into an Oath, to walk in Gods Laws: To walk in Gods Laws was the Covenant, as you may read, *Neh. 9. 38.* This was written and sealed to: And the Oath, and the Curse, was entered into to perform that Covenant. So that we see they bound their souls with a double Bond. And by what hath been said it may appear, that a Vow, Covenant, or Promise, and an Oath, are two distinct things.

And seeing it is so then, that Vows, Covenants and Engagements are not Oaths, nor Swearing; this then may serve to set a period to that common saying, That Swearing is lawful under the Gospel, because the

the Apostle *Paul* was under a Vow, *Act. 18. 18. and Act. 21. 23.*

2. An *Asseveration*.

But, secondly, *Every Asseveration is not an Oath*, though every Oath is an *Asseveration*. An *Asseveration* then is, when a person shall chuse out, sever, or set apart a person or thing that is certain and known to be, and shall assert the certainty of something else by the certainty of that certain thing. I say, an *Asseveration* then is, when a person shall assert a thing to be a truth, or such or such a thing to be so, or not so, taking up some certain thing to assert the truth of that *Negation* or *Affirmation*; endeavouring thereby to beget the party or parties spoken to, to a belief of the thing so asserted, to be a truth: the which for Illustration-sake we will suppose thus; *Henry Den* telleth *Henry Adis*, that such a thing is true, as sure as *Henry Adis* liveth. Now can *Henry Adis* honestly or sensibly say, that *Henry Den* did swear by *Henry Adis*, when he only asserted the truth of the thing, by that which *Henry Adis* sensibly knew was true and certain: And what difference is there if *Henry Den* had said to *Henry Adis*, that the thing was true, as sure as the Lord liveth? the certainty of whose living no rational man will in the least question. And in *2 Cor. 1. 18.* where the Apostle *Paul* doth affirm, that his preaching to the *Corinthians* was not *Yea* and *Nay*, but *Yea* and *Amen*: And to beget them to a belief of the truth of what he said herein, he tells them, it is true, as sure as the Lord is true. Now I shall leave it to the judgment of the Rational to determine, whether the Apostle *Paul* did swear by the Lord, any more than *Henry Den* did swear by *Henry Adis*, as aforesaid.

3. Of an Oath.

But, thirdly, Had *Henry Den* told *Henry Adis* that such a thing had been true, and had asserted the truth of it, by the Lord, by Heaven, by Earth, by Jerusalem, by his Head, or by what else you will suppose: this *Henry Den*, and *Henry Adis* both may positively affirm to be Swearing; And this I can own to be Swearing, although I do not assert the Swearing by Heaven, Earth, Jerusalem, or the Head, to be lawful Oaths; no, nor swearing by God neither under a Gospel-dispensation. I say it is the term *Oath*, that maketh the *Asseveration*, or thing severed, singled out, set apart, or asserted, to become an Oath.

I desire to be held excused if I give not (for want of Humane Learning) those proper distinctions and denominations to words, as possibly they may deserve in such or such places: for I profess ingenuously I know not the difference between a Particle, as it is so called, nor where or in what places they are to stand; or how or when they are to be so called; only I shall desire, for Information-sake, to impart what

what in mercy is made out to me, for the Information and Reformation of others ; therefore take my honest down-right meaning , and the Lord make it useful.

I say, that which binds up all, is, the term **By**, which **By** is that which maketh an Assertion to *become an Oath* ; for it is the Affirmation of a thing not yet believed to be a truth, by the certainty of that which is a truth, and is set apart, chosen out, severed or asserted ; and *by the certainty of it*, to prove the certainty of that which is not yet believed to be true or certain, as aforesaid : For to say, *the Lord liveth*, is not to swear by the living Lord, or by the Lord that liveth ; nor to say, *as true as the Lord liveth*, cannot be swearing by the Lord that is true who liveth : but if I say, **By the Lord that liveth**, then I swear : So that to name *God, Heaven, Earth, or Jerusalem*, is, nor can be Swearing, until I use the term **By**, as aforesaid.

And this thou sayest thy self is *Swearing*, in pag. 4. where thou speakest of the universality of Oaths, in which thou sayest must be considered, both *persons, places and times* ; and in the consideration of *persons*, thou bringest us, *Gen. 22. 16.* where the Lord sweareth to *Abraham*, saying, **By my Self have I sworn**, saith the Lord, *That in blessing I will blesse thee* : and in *Psal. 89. 35.* *Once have I sworn by my Holinesse*, that I will not lye unto David : And the Angel's swearing in *Revel. 10. 5, 6.* who lifted up his hands to Heaven, and said, *not as sure as the Lord liveth*, or, *I call the Lord that liveth to record*, or to *witnesse* ; but his swearing was on this wise, *The Angel lifted up his hand to Heaven, and swore by Him that liveth for ever and ever.* And in *Deut. 6. 13.* *Thou shalt fear the Lord thy God, and serve Him, and shalt swear by his Name.*

To Swear then, is to Assert **by** God, who only is able to Assist, or enable to what is Promised ; therefore it is unlawful to Swear **BY** any other Creature or Thing, because that Creature is *unable to enable* the Creature. And 2dly, by so doing, the Creature is set up in the Place of the all-Powerful God ; & the Party so Swearing becomes an Idolater.

And thou also affirmest this to be Swearing by a third Testimony, as from the Prophets, as *Isa. 65. 16.* *And he that sweareth in the Earth, shall swear by the God of Truth.* And *Heb. 6. 16.* *Men verily swear by the Greater.* So that to swear, is to assert *by* a party or thing, severed, singled out, or set apart. And of Oaths there are several kinds.

1. An Oath of Promise.
2. An Oath of Affirmation or Testimony.
3. An Oath of Abjuration, to renounce or forswear.
4. An Oath of Execration or Cursing.

they were moved by the holy Ghost ; and the same Spirit being the Author of this Epistle to the Church, 1 Thes. 5. 27. Required in the Name of the Lord, or by the Power of the Lord, that it be Read to all the Holy Brethren.

And the same Apostle, writing to the same Church, in perswading them to a stedfastness in the way of God, he doth beseech them BY the Coming of the Lord Jesus, and BY our gathering together unto him, that they be not soon moved, &c.

Now, can it be supposed that the Apostle did Swear when he Adjures them BY the coming of the Lord Jesus ; and BY our gathering together unto him ? No, For if any one shall say he did, then he Swore not BY Christ only as he is Lord, but BY his coming, and BY our gathering together ; the which, were Swearing lawful, to wit, BY the Lord, from Matth. 5. and James 5. Yet this were to transgresse those Lawes which say, Swear not BY Heaven, Earth, nor Jerusalem, nor BY any other Oath ; So that I say, if Swearing BY the Lord should be lawful from thence, yet Swearing BY the Coming of the Lord ; or BY our gathering together unto him, is utterly unlawful : So that to say that this faithful Servant of the Lords, whose great Care it was to keep the Churches close to God ; to say that he was thus a breaker of Gods Lawes, were, as I judge, to condemn the Innocent ; which is a great Evil, and as great an abomination to the Lord, as he that justifieth the wicked, Prov. 17. 15. The confounding of these Vowes, Oaths, Testimonies, Asseverations and Adjurations together, is that which causeth Jeremiah Ives in Page 3 and 7, to affirm that the Lord Christ SWARE, in saying, thou hast said it ; when the High Priest Adjured him BY the living God, that he should tell him, whether he was the Christ, Matth. 26. 63.

And also that the Prophet Micha swore, when the King Adjured him BY or IN the Name of the Lord, to tell him nothing but the Truth : And they SWARE (saith he) when they Consented to Answer to that Voice of Swear, 1 Kin. 22. 16, 17. But I shall herein appeal to the judgment of the Rational, whether either the King, or the High Priest Swore by the living God, when they Charged or Conjured BY or IN the Name of the living God ; any more than the Constable Swears by the King, when he Commands by or in his Name ? or wile her it can in reason be imagined that the Subjects do Swear BY the King, when they do actually Consent to Obey the King in obeying his Constable, the Kings lawful Officer.

Therefore in this Place, I hope I shall not need say more to these things, though more might be said ; as to Distinguish between a Vow, an Oath, an Asseveration, a Testimony, and an Adjuration or Conjurat-ion ; so that an Adjuration is not a Testimony, nor a Testimony an Adjuration ;

Adjuration ; For when I call God to *Witness*, I do not adjure a person by the Lord, nor by Christs coming, nor by our gathering together unto him ; neither when I do this, do I make a *Vow*, or take an Oath to perform that *Vow* ; and on the other hand, when I make a *Vow* or a *Covenant* to, or with the Lord, I do not adjure by the Lord, for if I do, I would in reason know who I do adjure, for I am the person *Vowing*, and I must be the party *adjuring* ; and if that *Covenant* be with the Lord and my self onely ; then I must be said, if I do adjure, to adjure the Lord by the Lord ; the which to say, I shall leave to the rational to judge what it amounteth too : Thus much shall suffice to have been spoken, as to distinguish between a *Vow*, an *Oath*, a *Testimony*, an *Ass-
*veration**, and an *Adjuration*.

And now having thus distinguished, I shall as briefly as I may, come to the remaining part of thy Epistle ; And first, I shall say something to that Text, *Heb. 6. 16.* in page 4. *Men verily do Swear by the greater, and an Oath for confirmation, is to them an end of all strife* : which words the Apostle intendeth not to urge, or to perswade to an opinion of the lawfulness of Swearing, as Henry Den doth, nor need he, for it was that *Church of the Jews*, converted to the Faith, and Baptized into the Name of Jesus, for the remission of sins, *Acts 2. 41.* For as they were Jews, they were under that saying of old, *Thou shalt fear the Lord thy God and serve him, and shalt Swear by his Name*, who were under the Law of Christ, who out of his own Mouth said, *Mat. 5. 34.* *Swear not at all* ; and for that Apostle to bind so close upon them, for a strict observation of the Laws of Christ, as he doth, *Heb. 2. 1, 2, 3.* *Heb. 12. 25.* and yet to bring this Text in *Heb. 6. 13.* to perswade to a breach of that Law, to me seems a *Paradox* ; I shall therefore come to an examination of the end why those words were spoken, that so if possibly, we may be instrumental to undeceive one another ; for to take a Text, and to make use of it as some do, for their own ends, and not to consider the end, why that Text was spoken by the Spirit ; is to go out of Gods way, and to perswade others so to do and Devil-like, to pervert Scripture, to subvert Souls.

The Apostle in *Heb. 6.* earnestly perswades that Church to a pressing on to perfection, being already built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner stone : In *Heb. 5. 12.* a d'son, he blameth them for their backwardnesse and slothfulness in the Way of God ; and blameth them for a neglect of that which the great Learned Rabbies of our times, cries out against, *Impri-
sons*, and blames us for, now at this very day ; that is, for Teach-
ing ;

ing; And because we are forward to follow God in his Requirements, to Assemble together, to build each other up in our most Holy Faith, according to the direction of the Lord, by his Spirit, *Heb. 10. 25.* Therefore our Meetings must be shut up, and we must be forced, not onely to neglect them, but also to Swear against them, or else we must be cast into Dungeons, and Prison-Holes, as it is at this day; my self with many more can speak it by woful experience.

I say, the Apostle blaming them, for a carnal neglecting of that duty of teaching others, the which I cannot but mind by the way; he blames not those that were already Teachers, for their negligence in Teaching; but he blameth those of the Church, who for the time they had been in the Church, ought to have been Teachers of others, who had need to have others teach them again which are the first Principles of the Oracles of God; and are become such as have need of Milt, and not strong Meate: Whence I would note by the way, that Teachers in Gospel Churches, are not Taught to Teach in Universities of Humane Learning, before they come into their Societies; but in the Churches, they, after they have experienced the Love of God to their Souls, and have made use of the priviledges of the Gospel in the Church, to Prophecie one by one, as they may do, that all may Learn, and all may be Comforted, *1 Cor. 14. 31.* Having, I say, blamed them for their carelessness and backwardness in instructing and Teaching others, they were also urged, to a pressing on to perfection, or a building high upon that Foundation they had already laid; the Principles whereof are laid down, *Heb. 1. 1, 2.* to wit, Repentance, Faith and Baptism, Laying on of Hands, and to believe the Resurrection of the dead, and eternal Judgment; and that they might the more cheerfully go on in that way, he perswadeth them in *vers. 12.* That they be not sloathful, but followers of them, who through Faith and Patience inherited the Promises; and that he might perswade them yet further, he telleth them, that when God made Promise to Abraham, when he could Swear by no greater, he Swore by Himself, saying, that in blessing, I will bless thee, and in multiplying, I will multiply thee.

And further, he telleth them of Gods Swearing also, as to the setting Christ apart, a Priest for ever, after the Order of Melchisedec; and upon these two accounts, the Apostle perswadeth them to a perseverance in Gods way, in certain hope of a reaping the benefit thereof in due time; and the better to perswade them to a belief of the efficacy of Gods Oaths; he by a familiar comparison, layes before them the effect of Mans Oaths in witness bearing; And therefore he telleth them, that an Oath

Oath amongst men, for confirmation, is to them an end of all strife; as much as if he should have said, if an Oath be of such weight, and beareth so much sway amongst men, carnal, unbelieving, prophane wicked men, as generally men are (for they are either Carnal or Spiritual, believing or unbelieving) then of what Credit should Gods Oaths be off, for the confirmation of what he Swareth to amongst you Christians, to you Church of the Hebrews, with you that have owned, and are under the Principles of Christs Doctrine? for if we will mind the words, he telleth them of the use of an Oath amongst men, considered as men, not of Christians, nor of Churches, but an Oath to them, not to you, but to them as they are men, such as he wrote to them of, to them an Oath is an end of all strife; not to you, neither is nor shall an Oath be, for confirmation an end of all strife; but let your communication be *Yea, Yea, Nay, Nay*, for whatsoever is more then this, cometh of evil; for I say unto you, *Swear not at all*: So that he layeth it not down as a Rule for them to walk by; and therefore he telleth them, what an Oath to them is, so and so; he saith not, it shall be to you so and so; so that he layeth it not before them as a president or a pattern for them to follow; as to the practical part of it, but that they should make the like use of Gods Oaths, as men do of one anothers Oaths, that is, to put the matter out of doubt that is Sworn to; Now God having Sworn to Abraham, and they being the Hebrew or Jewish Church, and Abrahams fleshly Seed; so they should take it for granted, that God would make it good, for God had Sworn it; and as they were a Church of Christ, and in Gospel Order, and the Seed of Abraham by Faith, so they should take it for granted, and without dispute, that whatsoever benefit God had Sworn to perform to the Seed of Faith, by Jesus Christ, our high Priest whom he hath Sworn is a Priest for ever, after the Order of Melchisedec: And being thus laid down as afore said; not that they should Swear as men, or the World Sware, but to make use of what the Lord Sware to, as men make use of their Swearing, to put out of doubt, that which is Sworn to, to be a real absolute and final conclusion, and that which in due time, without doubt will be by him made good; and if laid down for this end, and not as a Rule, Pattern or President for them to act by, why then is this Scripture made use of, and so often brought to the Eyes and Ears of Gospel Disciples; to prove the lawfulness of Swearing, contrary to the requirements of the Lord Christ, and his Apostles, who say, *Swear not*, and *Swear not at all*; and that by thy self Henry Deane page 4. John Tombs, in his Book, and Jeremiah Tves, page 11. and John Simon and others by discourses, who are Teachers of

of *Congregations*, and *Leaders of People*, and such as for *Humane* parts, and especially for *Syllogistical Discourses* are eminent, and all or most of them in *Print* upon that account: And if either of you judge I have wronged you in what I have here said, or the mind of the Spirit in the Text, *Your mouths are open, and the Presse is free.*

In the mean time, I shall in *Christian Love* earnestly beg you, and either of you, that you do not so comply with *present self Interests*, as that you *bank* your own *Consciences*, nor willingly *extinguish* that *Light* you have received, nor publish that in *Print*, nor *privately discourse* that which may be instrumental to *draw Souls* from their *Integrity*, by *poysoning* them with a *carnal Indifferency* in the things of God, either by your precept or example, as some of you have hitherto done, with the help of your *Apostatized* brother, *Samuel Oats*, to the hindring of multitudes from entering into the Church of Christ, by your so violently opposing that Principle of *Laying on of Hands*: But more of that in its due place, the which, that I may come to *Henry Den*, I shall say something to thy pleading for the lawfulness of Oaths amongst Believers, upon the account of the frequentness of Swearing amongst Infidels; by which *Carnal Reasons* and Arguing, thou mayest as well plead for the lawfulness of *Jews Worship* and *Popery*, as do the Church of *Rome*, from the *Universality* of their Church, to be the *True Church*, as with my self several have done.

In page the fifth, thou urgest the *use* of an *Oath*, in all *Nations whatsoever*, whether *Jews*, *Gentiles*, or *Barbarians*, between *Prince and Subjects*, *Enemies* and *Friends*, for the *reconciling differences*, *ending of Controversies*, and *assurance of Faith* one towards the other.

Now (sayest thou) *How great is this Authority?* namely, *The Consent of all Nations*; It is doubtlesse, a demonstration of the second Rate at least; some there are thou tellest us, who account it of the first Rate, viz. *That the Consent of Nations, is to be of Divine Authority*; the which, however some may so assert, yet for thee, who pretendest thy self to be what thou doest, and to say, doubtlesse it is of *Divine Authority*, and of the second Rate at the least, to me it seems no better than *Abomination*. And that will be evident, when we consider seriously the sad consequences of it; for *Nations* generally consent to *Idolatry*, as is evident; and this those of the *Papal Faction* have urged to my self in several *Discourses*; to wit, that their way of *Worship* is the Truth, because owned generally by all *Nations*. Now if this general consent of all *Nations*, is to be to the Disciples of Christ, of *Divine Authority*; Then I querie, first, *Whether this be not to*
cross

cross and make void the sayings of the Lord Christ, Luke 12. 32: Who saith, Fear not little flock, for it is your Fathers good pleasure to give you the Kingdom; And John 15. 19. I have chosen you out of the world, therefore the world shall hate you; And many are called, but few are chosen, Mat. 20. 16. And strait is the Gate, and narrow is the Way that leads to Life, and few there be that find it; because, wide is the Gate, and broad is the way that leadeth to Destruction, and many there be that go in thereat, Mat. 7. 13.

And therefore, Secondly, I querie, Whether it be not of sad consequence, to take the consent of Nations for Divine Authority, which say, that generally all the Nations that are in that part of the world called Christendom, are Christians, and that they are all Believers; when Christ saith, that Christians and Believers are a little flock, and that when the Son of Man cometh, he questions whether he shall find Faith on the earth, Luke 18. 8. and are such as do generally condemn the Generation of the Jew?

The next thing thou comest to, in page five, is to prove the lawfulness of Oaths in Gospel Disciples; saying, What doth it prove less, than that the taking of Oaths is one of the Dictates written and engraven in the Heart of man, by Natures Finger?

To which I answer, That when persons are wrought upon by true saving, justifying Faith, then it turns out Nature: I would not here be mistaken, I do not say, that Grace doth make a man unnatural, for that is a distinguishing character of a Reprobate condition, who are without understanding, Covenant breakers, without Natural affection, implacable-unmerciful, Rom. 1. 31. So also saith our Apostle, such are without Natural affection, Truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, 2 Pet. 3. 3. but where True Grace comes, it works up Souls to a quickening, who were dead in trespasses and sins, among whom also they had their conversion in times past, fulfilling the desires of the flesh, and of the mind, and were by Nature the children of Wrath, as well as others; such are raised up together, and are made to sit together in Heavenly Places, in Christ Jesus, Ephes. 2. 1, 2. By all which we see, that what Nature Teacheth, is generally destroyed by Grace; that is, such things as are unnatural, such things as are contrary to the Mind of God, such things as are contrary to his Requirements, his word of Truth, such things in which men knowing by Pure Nature, they corrupt themselves, Jude 10. And for thee to assert the dictates of Nature, to teach Gospel Disciples to Swear, because Nature teacheth them to Swear; to me it seems preposterous, and that

that which is inconsistent with the word of Truth : For what *Nation* is there, *Considered* as a *Nation*, that at this day acteth according to *pure Light of Nature* ? Nay, what *particular Persons* are there, that act near it, but *some few* of that *People* called *QUAKERS* only ? I shall Appeal to the Judgements of all herein, and shall justify *that People* for that, and that *above those* that do pretend to a *Form of Godliness*, and do deny the *POWER* thereof ; for they acting *only and alone* by the *LIGHT* within, and not Conforming at all to that which the Lord Christ hath left in the Holy Scriptures of Truth to be subjected to ; and to which the Churches in the Primitive times have yielded their obedience ; and yet they in most things, as to common actions between man and man, are *some of them* found acting justly and uprightly, and far exceeding some of those that are in Gospel-Order ; and such that at the *Judgement Day* will rise up in Judgement against them, although they themselves expect not to appear there ; for they do not believe that *Resurrection*.

And for thee to *poysen* a *People* with such a *palpable grosse Error*, is an *Evil* of a *Transcendant Nature* ; and to bend thy Abilities of Humane Learning, as some others have and do, to *thwart* the *Dictates of Grace*, and the *Requirements* of the Spirit, in *Matth. 5.* and *James 5.* is a matter of no small dangerous Consequence : For saith our Saviour, *Whosoever* shall break one of these *least Commandements*, and teach men so, shall be called *least* in the *Kingdom of Heaven*, *Matth. 5. 19.* And therefore I shall desire thee to *Query* seriously with thine own Conscience, whether thou comest not under that *Wo* of Christ, *Matth. 22. 13.* pronounced against those who will not only refuse to go in themselves, nor yet suffer others to enter.

The next thing thou tellest us of to persuade us to Swear, is, that there is *no Nation* so *Barbarous*, but doth acknowledge the Religious use of an *Oath*, in calling their God to *Witness*.

To which I *Answer* ; If the *Heathen* and *barbarous People*, which have no knowledge of the true God, do Swear BY their false gods ; doth it therefore follow that we, who have the knowledge of the *TRUE GOD*, and are in Gods own way and Worship, that we must TAKE EXAMPLE by them to SWEAR BY OUR GOD ? And because they, calling their god to witness to what they do, they look upon that calling to witness to be SWEARING ; must we needs be so senseless as to say, that calling our God to witness to the truth of what we say or do, that this is Swearing BY our God ?

The next thing that I shall take notice of in *Page 5.* is, where thou usest this Expression ; Now how can that thing be accounted Evil, which is approved by all Nations ?

To

To which I *Answer*, How canst thou, O *Henry Den*, without *blushing*, and *calling thy Reason to question*, Query such a thing? And therefore in thy next words, I must desire thee to recollect thy *Thoughts*, and consider what thou hast said in *Print*, and exposed it to publick view.

Thou dost desire, *That we would Recollect our Thoughts, and Consider whether we can give one Instance of any one Evil, which hath been allowed and Approved by all Nations?*

To which I *Answer*, The Worshipping of false gods, or the true God after a false manner, is the general course of all Nations; Now the Worshipping of a false god, or of the true God after a false MANNER, is an Evil, and a great one: And we know, that it is the Consent of all Nations, to continue in a false way, and that in hatred and opposition to the true Worship and Service of God; the truth of which, I shall leave to the Godly Party to judge of.

And in Page 6. thou Queriest, *Why we should think it Unlawful to Swear, when the Consent of Nations, the Example of Prophets, and Kings, and Righteous men of old; and in a continued series, for the most part, until this time; when the Example of Angels, yea, of Almighty God himself stands all at your Right hand: What one Practice is there that you have more, and greater Evidence for?*

To which I *Answer*, That all that hath been said is to no purpose at all; for Consent of Nations, can be no Rule for Gospel Disciples to walk by, because they are required to walk by that Rule, Line, and Measure, that the Apostle walked by and acted in, who hath written and left the same to us for a Rule, and from which he and they did not dare to derogate, 2 Cor. 10. 12. to 17. for our only care ought to be, that our Conversation be regulated according to the Gospel, Phil. 1. 27. and not by the Light within only, as some would have it; nor after the manner of the Heathen, as thou wouldest have it, the which thou endeavourest to persuade Souls to walk by: And therefore Query with thy self, *Henry Den*, whether thou art not such an one, who with cunning Craftiness liest in wait to deceive, Eph. 4. 14. and such an one that goeth about to pervert the Gospel of Christ, Gal. 1. 7. And if a Wo, according to the saying of Christ, shall betide the Servants of Christ, when all men shall speak well of them, Luk. 6. 26. Query further with thy self, *Henry Den*, how far thou art from that Wo, pronounced against those that are blind Guides, who say, men may Swear, &c. Mat. 23. 16. and so endeavourest to persuade them to Comply with all men in their Iniquities? And if the Apostle John's words be true, who saith, *That the whole World lieth in wickedness*, 1 Joh. 5. 19. and yet thou persuadest us to walk by their Rule, directing us to it as Good, when the

Spirit saith it is *Evil*; Whether dost thou not pull down that *Wo* upon thine own head, that is pronounced by the Prophet, *Isa. 5. 20. Wo unto them that call good evil, and evil good; that put Light for Darknesse, and Darknesse for Light; that put Bitter for Sweet, and Sweet for Bitter?* And whether thy deep humane Learning hath not puffed thee up, so as to seem wise in thine own eyes, and so thou plunge thy self into *Wo* after *Wo*? for, *Wo to them that are wise in their own eyes, and prudent in their own conceit, Isa. 5. 21.*

And further, If the *Consent and Practice of Nations* be such a direct Rule to walk by, as that it is of Divine Authority, as thou endeavour'st to beat us into a belief of it is; *Why then art thou found under the Baptism of Believers; the which all Nations, considered as Nations, so much abominate, and walk contrary to?* And whether thy words in print, and thy practice, do not evidently contradict each other? for by thy own Assertions thou should'st be an Idolater, and a follower and worshipper of false gods.

Therefore before I go further, I would desire thee rationally to consider and judge, whether thou speakest by that Spirit, that leadeth into all Truth? or whether thou speakest not out of a principle of *Humane Learning*, and as one of the Disputers of this World, as the Wise, and as the Scribes, which God hath made foolishness, *1 Cor. 1. 20.* and so art become such an one as our Apostle speaks of, *1 Tim. 1. 7.* who desirest to be a Teacher of such a Law, as the Example and Consent of Nations, is to be of Divine Authority, and so to learn the People of God to swear contrary to the Law of Christ; Whether art not thou become such an one that knowest not what thou sayest, nor whereof thou doest affirm, by thy thus endeavouring to perswade to a disobedience to Christ our Righteousness, who is made of God unto us Wisdom; whereby we speak Righteousness, by whom only we are accepted; Sanctification, by and thorow whom we are chosen, separated, and set apart; and Redemption, whose Blood speaketh better things than that of Abel, and by which only we are redeemed?

But to proceed: Whereas thou tellest us in pag. 6. *That we have, together with the Consent of Nations, and the Example of Prophets and Righteous men of old; so also the Authority of Angels, and God himself standing at our right hand, as a warrant for Gospel-Disciples to swear.* To which I answer, Though we are required to follow God, as dear Children, and to walk in love, *Eph. 5. 1. To be holy, 1 Pet. 1. 16.* and to be perfect, *Matth. 5. 48.* Yet we are no where required to follow him in swearing; neither is it a sufficient Warrant for Gospel-Disciples to swear, because God swore; and if we immitate him, we must immitate him

him in the *manner* and the *end* of his *swearing*: Now when the Lord swore, he *swore by Himself*; and for me to swear by my self, is to break a Law of Christ, *Matth. 5. 34. Jam. 5. 12.* which saith, *Neither by thy Head, nor this, nor that, nor by any other Oath.* Neither can I follow him in his *end*, for I am not in such a capacity as he was, or is in; And if I swear by him, I shall break a Law of Christ, who saith, *Swear not at all.* And if we can neither follow our Pattern in the *manner*, nor the *end*, for my own part, my shallow capacity is too narrow to apprehend why I should in such a case look upon such a Leader: For to let a School-Boy a fair choice Copie, yet if he must not follow his Master, neither in a choice neat cutting his Letter, evenly and distinctly, keeping his line and distances, points and stops, how can he attain to fair writing, and to what end is his Copie laid before him?

And as for *Angels*, the sons & daughters of men were never, as I know of, required to follow or immitate them; neither if they were, yet that swearing in *Rev. 10. 5, 6.* cannot possibly be immitated, which is that *one and only time*, that ever we hear of *Angels swearing*; which was but *One Angel*, and but *Once Swearing*; and yet in pag. 6. thou tellest us *most deceitfully*, that we have the *Example of Angels*, as if it were a *common course for Angels to swear*: By which the World shall see that the Spirit of the Lord spake a glorious truth in his servant *Solomon*, *Prov. 12. 19.* saying, *The Lip of Truth shall be established, but a Lying lip is but for a moment.* For the *Angels* thou speakest of, is but *one*, and the *Oath* but *one*; and that one Oath *neither before, nor under a Gospel Dispensation*; and therefore no Example for Gospel-Disciples to follow: for the discovery of this *one Angel's swearing*, is by *John the Revelator*, who saw things to come; And he that shall assert, that that Angel did, or hath yet sworn, may as safely and as truly say, *The great Whore, that Mother of Harlots and all Abominations*, is already brought down (though we see her setting up daily:) for this Angel shall not swear till she be down; for when he shall swear, the end of his swearing, shall be to let us know, *that time shall be no more*, *Revel. 10. 6.* and this thou urgest, as a *President* for Gospel-Disciples to follow; in doing which thou bringest it to as little purpose, as *Jeremiah Ives* and thy self both, bring and urge that Text of the Prophet, *Isa. 65. 16.* thou in pag. 4. and he in pag. 9. though *Jeremiah Ives* be as palpably grosse as thy self therein; for in pag. 7. he giveth it in as a third reason why those two Texts, *Matth. 5.* and *James 5.* doth not forbid the use of all *swearing*, as was commanded under the Law: because, saith he, the *Prophets*, when he can bring but *one Prophe*: for his *Prophets*; no more than thou *Henry Den*, canst bring *Angels* for that

that *One Angel*, as aforesaid; and *Prophet*, as thou sayest in pag. 4. *lin. 21.* when it is but this *one Prophecie*, by that *one Prophet* thy Brother *Jeremiah Ives* produced, *Isa. 65. 16.* So that here I must say to him, as before I said to thee, from *Prov. 12. 19.* *That a lying tongue is but for a moment: Angels and Prophets;* as if there were multitudes, when there is but *one Angel*, and *one Prophet* produced, and that *Angel* and that *Prophet*, making but two in all, (and lesse there cannot be to make the plural number) yet both cannot produce one good *Warrant* for what they are brought; for the end why this supposed multitude of *Angels and Prophets* are brought for, is, but to perswade *Gospel-Disciples* to break that Law of Christ, *Matth. 5.* and *James 5.* and when all is done, when from this supposed Mountain of *Swearing* something remarkable is expected to be brought forth, (to speak metaphorically) it amounteth not to so much as a Mouse; for a Mouse is something in being, but this is nothing at all as to *Gospel-Disciples*, for it concerns not their Dispensation in the least; for, as to the *Angel's swearing*, as is aforesaid, it is *not yet acted*; and when it shall be acted, it shall set a period to time, and it shall not be till time shall be no more, as to men upon Earth.

So secondly, When that *Swearing* shall be which is spoken of by that *one Testimony*, that *one Prophet*, called *Prophets*, that also shall be fulfilled in such a juncture of time, when the *Gospel-Lamps of Profession* shall be out, for it shall be then when there shall be a *New Heaven*, and a *New Earth*, as saith *Jeremiah Ives* himself from that 56th Chapter of *Isaiah*, ver. 17. *It shall be, that when the New Heavens and the New Earth are created, and when the former Heavens and the former Earth is forgotten:* So that if it shall be then, and not till then, that the former Earth and Heaven shall be forgotten, that this swearing shall be that is here spoken of; when they that swear, shall swear by the *God of Truth*; And if so, then it is not in truth to be bound upon *Gospel-Disciples*: And that ye may know distinctly *When* it shall be, and *Whom* they shall be that shall swear: as to the time *when*, the *Apostle Peter* will tell us, *2 Pet. 3. 7.* that by the *same Power* that made the *Heavens and the Earth*, they are kept in store, reserved unto fire, against the day of Judgment, and perdition of ungodly men. And this is that which maketh some of us patiently wait for, and yet haste unto the coming of the *Day of God*, wherein the *Heavens* being on fire, shall be dissolved, and the *Earth* shall melt with fervent heat; then it is when we, according to his Promise, look for a *New Heaven* and a *New Earth*, wherein dwelleth *RIGHTEOUSNESS*, or *CHRIST*, who of God is made unto us, *Wisdom, RIGHTEOUSNESS, &c.* *1 Cor. 1. 30.* Who

is the Lord our **RIGHTEOUSNESSE**, Jerem. 23. 6.

And as to the persons who they shall be, the 15th verse of the 65th Chapter tells us, That they are such as shall be called by another name; And this Evangelical Prophet distinguisheth them from the *Gentiles*, whom we are; for so saith he, *Isa. 62. 2.* speaking of them, *And the Gentiles shall see Thy Righteousness, and all Kings thy Glory; Thou shalt also be a Crown of Glory in the Hand of the Lord, and a Royal Diadem in the Hand of thy God. Thou shalt no more be termed, FORSAKEN, neither shall Thy LAND anymore be termed DESOLATE; For Thou shalt be called HEPHZI-BAH, and Thy Land BEULAH: for the Lord delighteth in Thee, and thy Land shall be Married: For as a young man marieth a Virgin, so shall thy sons marry thee; (speaking to the Land or Beulah) And as a Bridegroom rejoiceth over his Bride, so shall thy God rejoyce over thee.*

And this the Lord hath sworn to by his Right hand, and by the Arm of his Strength, that he will perform it. And this shall be, when he will no more give their Corn nor their Wine, for which they have laboured, into the hands of their Enemies nor Strangers, when they shall call them, *The Holy People, The Redeemed of the Lord: and their Land shall be called Bought out, a City not forsaken.* So that it shall be scattered Israel that shall thus swear, when his Name shall be changed, and no more called *Forsaken* or *cast out*; but when he shall be called *Hephzi-bah*, and that after a Gospel-dispensation, when the former Heavens and the former Earth shall be forgotten; then also shall your Angel swear. So that thine and thy Brother Jeremiah Ives great noise of Prophets and Angels, being but two in all, and one of them named as if he had sworn a great while since, when in truth they shall neither of them swear, till the Hand of the Lord shall be known towards his Servants, and his Indignation towards his Enemies: For, behold! the Lord will come with Fire, and with his Chariots like a Whirlwind, to render his Anger with Fury, and his Rebuke with Flames of Fire: for by Fire and by Sword, shall the Lord plead with all flesh; and the slain of the Lord shall be many, *Isa. 66. 15, 16.*

And now consider, you great Humane Learned men, to what end was this noise of Angels and Prophets thus proclaimed, to stand at our right hand, to perswade us to swear, when, upon examination, they know not what they had to do there; the which if it be thought they have, I shall leave to the Rational to judge of, whilst I take those other Prophets and Righteous men of old that stand with them, into question also, to hear whether they can perswade us to swear.

And

And upon examination, I find that which they have to say to us, is, that they under that Legal Administration given out by the hand of Moses, had, *Thus saith the Word of the Lord for their Warrant, Deut. 8. 13. Thou shalt Fear the Lord thy God, and shalt Swear by his Name:* And now I must apply my self to Henry Den and Jeremiah Ives; and let them know, that these Prophets and Holy men of old, were under the Levitical Priesthood; but now the Priesthood is changed, and as the Priesthood is changed, so there must needs be also a change of the Law, Heb. 7. 12. So They were under Moses the Servant, but We are under the Son, who was counted worthy of more Honour than Moses, in as much as he who hath builded the house, hath more honour than the house; and though Moses was faithful in his house as a Servant, yet Christ as a Son over his OWN HOUSE; whose house are we, Heb. 3. 3, 5. And if the SON make us free, then are we free indeed, John 8. 36. Therefore hear what the Son saith, It hath been said to them of old time, that were under my Servant Moses, Thou shalt not forswear thy self, &c. But I say unto you, I that am a Son over mine own House, I who will make you free from Swearing; and so, or by that means, free from Forswearing; I say unto you, Swear not at all: So that we being under the Sons Priesthood, we are freed from all things that were under the Servants Law, and that by the Direction of that Spirit that was sent to lead into all Truth, and to shew things to come, and that from Acts 15. 28. and Acts 21. 26. For as touching the Gentiles which believe, we have written and concluded, that they observe no such things, SAVE-ONELY that they keep THEMSELVES from IDOLS, and from BLOOD, and from things STRANGLED, and from FORNICATION; And seeing it is so, that thou and thy brother Jeremiah, do so oppose our Master and his Household, I shall in the Power, strength and might of my Master, examine your grounds as a faithful Sentinel, before you farther passe our Guard; lest it ye get within us, and by flattery, Dalilah-like, you bereave us of our strength.

In page 7. Jerem. Ives tells of Voluntary Oaths, the which I say with him, were lawful, under that dispensation; but he bringeth nothing at all to prove them to be so now under a Gospel-dispensation, but his own say-so, onely; so that all that he hath done in all the six pages before, was but onely to fill up his two sheets, and nothing at all to the purpose: for our Lord Christ saith, Mat. 5. 34. It hath been said to them of old time, Thou shalt not forswear thy self, but I say unto you Swear not at all: So that he needed not have gone so far about the wood, to have proved that

that which was never denied. And had he but cut off something superfluous behind, and this before, one pair of sheets might have served both his and his brother *Henry Dens* Reasons, to have lain in against, *Mat. 5. 34.* and *James 5. 12.* And therefore I shall give a brief account of what he saith in opposition to *Mat. 5. 34. Swear not at all :* To which in page 7. he doth answer negatively, that that Text cannot forbid the use of all Swearing, that was lawful under the Law ; his first Reason is, Because Christ himself Swore, *Mat. 26. 63.* when the Priest said, *I Adjure thee by the Living God, that thou tell me whether thou be the Christ, the Son of God.* And saith *Jeremiah Ives*, Christ Swore in his saying, *thou hast said, or, I am.*

To which I Answer, That he did not Swear, and that by *Jeremiah Ives* his own shewing ; for in p. 11. l. 1. *We shall prove that it was the Priest Sware, and not Christ :* for if the Apostle Paul did Swear when he Adjured, *1 Thes. 5. 27.* and not them he writ to ; then the Priest Sware (if Adjuring be Swearing) and not Christ when he was Adjured ; but saith *Jeremiah Ives*, *The Apostle Paul Swore when he Adjured,* and this he justifies in p. 11. l. 1. & in l. 17. he thinketh it no presumption to arraign them for Ignorance, that say, the Apostle Paul did evil in Swearing ; the which I will not say, for I really judge as I have shewed in p. 11, 12. that Adjuring is not Swearing ; yet by the way, I would have *Jeremiah Ives* know, That it would be well for him if he could clear himself of grosse Ignorance, in asserting what he hath asserted.

Saith he, *The Apostle Swore when he Adjured by the Lord.*

Now he Adjured the Brethren, for *1 Thes. 5. 27. I charge you by the Lord, that this Epistle be read to all the Holy Brethren, I charge you :* Who ? *You Brethren into whose hands it shall come ;* for compare this with *1 Thes. 1. 1.* and you shall find it was written to the Church, considered as a Church ; and as I judge at this time without Officers, for we read of none they had ; for being in the Infancy of the Church, I judge there were none yet found fitly qualified for the work, neither in that Church, nor in the *Roman, Corinthian, Galatian* nor *Ephesian*, nor the *Colossian* Churches ; for had there been any, the Apostle would, I judge, have written to them that were Officers, as well as to the Brethren, and in this as well as in other Churches to the Elders ; For writing to the Church of *Philippi*, he writeth to all the Saints in Christ Jesus which are at *Philippi*, with the Bishops and Deacons ; and the Lord Christ sending *John the Revelator* to the seven Churches in *Asia*, *Rev. 1. 4. 11.* he directeth all his Matter to the Angels of those Churches,

Rev. 2. 8, 12, 18. Rev. 2. 1, 7, 14. But that *Jeremiah Ives* might perswade us to a belief in what he hath done in Swearing, is justifiable and lawful; and to perswade others also thereunto, he hath most grossly Adulterated that Scripture cited for his purpose; for saith he, page 11. line the first and second, *To Adjure, is to exact an Oath*, or to require the party Adjured to Swear, so that he would make us believe, that *Paul* Adjured some other Apostle that he wrote to, to Swear; and therefore he, as I said before, gives us a wrong sense of the Scripture, for saith the Text, 1 *Thes.* 5. 27. *I charge you*: the Text saith not, *I charge thee*, but you as aforelaid; and it is evident that the Text saith not, you Apostles, but you Church, 1 *Thes.* 1. 1. for then would *Jer. Ives* in p. 11. l. 15. when he said, That those that said the Apostle did evil in Swearing, would have said Apostles in the plural number; so that from *Jeremiah Ives* his own shewing, it was the Priest, and not Christ Swore, when he Adjured, as well as it was the Apostle Paul Swore when he Adjured the Church of the *Thessalonians*; If an Adjuration be an Oath or Swearing, there is much after his Assertion in page 10. l. 28, 29. &c. where he doth cite *Rom.* 9. 1. in which saith *Jeremiah Ives*, The Apostle Swore by Christ; for saith he a little before, in line 21. *If calling God to witnesse to what I say, be not Swearing, I confesse* (saith he) *I am ignorant what Swearing is*; and now this is Swearing by Christ, saith he, when he called not Christ, but his Conscience to Witnesse; and by his own shewing, if the Thing or Party called to Witnesse, be the Thing or Party Sworn by, then the Apostle Swore by his Conscience, for so saith the Text, *Rom.* 9. 1. *I speak the Truth, in Christ I lie not, my Conscience beareth me Witnesse in the Holy Ghost*; so that this is more then ever the Law allowed, which this Text is brought to prove; So that I may say to *Jeremiah Ives*, after the manner of the Speech of the Prophet concerning *Esau*, *Obadiah* 6. *How are the things of Jeremiah Ives searched out? how are his hidden things sought out?* And this I would have *Jeremiah Ives* know, that we are sensible of that according to his own saying, in page 11. line 18. that he that contrary to the Law of God, will Swear, will also Lie.

But farther, I would earnestly desire that this be minded, that this Text, 1 *Thes.* 5. 27. saith, *I charge you*, &c. and this by *Jeremiah Ives* his own shewing, is equivalent with, *I Adjure thee*, *Mat.* 26. 63. So that to charge by, and in ones Name, and to Adjure by, or in ones Name, is all one, to which I willingly assent; yet this Charging, is no more Swearing by that Party, then is the said Constables, Charging or Adjuring in the Name, or by the Power of the KING, Swearing by the

the King, as in page 11. And if it be *Swearing by the King*, yet it is not the party submitting to the said Constables Command that swears *by the King*, but the Constable, who in the Kings Name doth so *adjure* or *command*, as *Jeremiah Ives* himself hath fully shewed, as ye see evidently: But I hope I have said enough in pag. 11, 12. to prove *Adjuring, No Swearing*.

But a second thing I have by way of *Exception* against the first Assertion, *That Christ Swore*; And that is this, which I would willingly have well minded. *Jeremiah Ives*, both pag. 7. line 17 & 18. telleth us, that it is in the *English*; and in pag. 11. line 9, 10. in *Beza's English Bible*, it is (saith he) *He charged him to swear*: So that in plain English, *Christ did not swear*, for his Answer was according to what his Command was to us, *Matth. 5. 34. Swear not at all, but let your Yea, be Yea, and your Nay, Nay*; and so was his: for without Swearing, he telleth him in so many words, as *Jeremiah Ives* saith, in pag. 7. line 21. *Thou hast said, or, I am*, which was *no swearing*.

I shall now go on in the work a little further, nothing doubting but in the strength of the Lord, and in the Power of his Might, in Conclusion to overthrow all Oppositions to the Honour and Glory of my Master, King *JESUS*.

And secondly, saith he, *This Text, Matth. 5. 34. cannot take away all Swearing that was lawful under the Law, because these Commandments contained in Ordinances were not taken away, till the death of the Testator, Ephes. 2. 15. till he had nailed them to his Crosse, Colossians, 2. 14.*

To which I answer, That the Lord Christ, on this side the Grave, (which was before a pure Gospel-dispensation) was laying down *Laws, Statutes* and *Appointments*, that were to be observed *beyond the Grave*, I mean after his rising out of the Grave, and under a pure Gospel-dispensation: for that is a pure Gospel-dispensation, *1 Cor. 15. 1, 2, 3, &c.* He was before his Death in this, as in other things, making way for his *Universal Commission*, *Matth. 28. 20. Teaching them to observe all things, whatsoever I have commanded you*: So that his Commands were laid down before his Death, on this side the Grave; as was *Breaking of Bread in the Night he was Betrayed, Church-dealing, Matth. 18. 15.* And thus, in several cases, he was ordering what should be observed in his House, when it should become a Gospel-House; And this was no other but the *Pattern in the Mount*: As for instance, Suppose a Master of a Family is to go a great Journey, he telleth his Servants before-hand what he would have them to do in some cases, and giveth his Servants a strict charge also how they should demean and behave themselves in

such and such businesses; and telleth them further, that he will send to them further directions, and that by *Jesus hand*, what they shall further do in order to the well-managing and ordering his Affairs, requiring their care therein; telling them withall, that his Journey is of weighty concernment, and that which will conduce both to his and their future well-being; and so we will suppose him gone.

Just so it was with the Lord Christ, he gave out several Appointments, as aforesaid, promising that they should hear from him with more Directions, for so saith he himself, *Joh. 16. 12. I have yet many things to say unto you, howbeit you cannot bear them now; but when the Spirit of Truth is come, he shall guide you into all Truth; — And he shall show you Things to come.* And so he tells them, *Joh. 14. 1, 2, &c. Let not your Hearts be troubled; ye believe in God, believe also in me: in my Father's House are many Mansions; I go to prepare a place for you; And if I go to prepare a place for you, I will come to you again, and will receive you to my self, that where I am there ye may be also; And I tell you the truth, it is expedient for you that I go away; and if I go not away, the Comforter will not come unto you: But if I go away, I will send him unto you, Joh. 6. 2.* And this we know that our Master, that certain *Nabothian*, *Luk. 19. 11. is gone into a far Country to receive for himself a Kingdom, and to return; and at his return those his Servants that shook off his YOAK, that would not that his Bonds should hold, those that turn their Backs upon the MEETINGS of his PEOPLE, for fear of the Corporal Penalty of the breath of Proclamation, run and hide themselves both from the Folds, and also from the Sheep of Christ; and those Pastors that fed not his Sheep, his Lambs, his tender Ones; and those Sheep and Lambs that refused to come to the feeding-places, but either lay *lazing and lurking at Home*, or else were *stragling up and down in Woods and Thickets*, and amongst *Briary Brambles*; and those that *Israelites* were ready to run back again to the *Flesh-pots*, the *Garlick*, the *Onion*, and the *fishy, watery, infectious Cucumbers* and *Adelors of Egypt*; those that are willing to *save their Lives here*, though they *lose them to Eternity*: for when he cometh, he shall *Separate the Sheep from the Goats*; and he shall say to them on his Right hand, *Come ye Blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World, Matth. 25. 34.* And then shall he bring that *W* pronounced against *Carelesse Shepherds*, *Ezek. 34. 4.* to which for brevities sake, I shall defer at your leisures to refer you to make application according to this our *Abominable Back-sliding Times*; and though I have been upon a Digression, I hope it may be an Instrument in Gods hand to lead us the nearest way home.*

Neither do I judge it altogether unreasonable to thee *Henry Den*, nor *Jeremiah Ives* and *John Tombes*, for I fear that he that will be so ready to break a Command of Christ to *Swear for Self-Interest*, will be as ready to turn his back upon the Sheep, as well as on the Shepherd.

And here I must say to thee *Jeremiah Ives*, as thou thy self sayest, page 11. line 18. *That he that will swear, will lye*; the meaning of it, sayest thou, is, That he that will swear wickedly, and contrary to Gods Law, will lye also. Examine thine own heart, and set a watch before the door of thy lips; and suffer not thy tongue to cause thy flesh to sin; but smite upon thy Thigh, and say, *What have I done? how am I taken in mine own snare? how am I payed with mine own coin?*

And because of this seasonable word, I shall resolve to be briefer in what I have to say, as to *Jeremiah Ives*, being I have distinguished between *Vows*, *Oaths*, &c. having answered *Ephes. 2. 15.* which is the most material Text to give satisfaction; to the which, however, if so good an Answer could not have been given, as is aforesaid, yet by *Jeremiah Ives* his own shewing, it is now made void since the death of the Testator: for, saith he in page 7. line 28. *These Commandments contained in Ordinances, were not taken away till the death of the Testator, Eph. 2. 15.* And, saith he, *THESE ORDINANCES* that were contrary to us, were not taken away, till Christ nailed them to his Crosse, *Col. 2. 24.* So that Christ nailed them to his Crosse above 1600. years ago; And ever since, by *Jeremiah Ives* his own shewing, they have been made void: for what he nailed to his Crosse, is blotted out: so that all his great ado that he makes in his first six pages, and all that is multiplyed afterwards, is all to no purpose: therefore I may say to thee, as I said to thy Brother *Henry Den*, *That God taketh the Wise in their own craftiness*; and shall let thee know, that by playing with Gods heifer, I have made a quick riddance of my work; and shall no longer fight with him, seeing I have the victory: for if (by his own shewing) they are nailed to Christs Crosse, it is evident, that all that in reason can be pleaded beyond this, cannot take upon us, unless he can find us an appointment for the raking it out of his Grave again.

And now I shall in the strength of the Lord, and in the Power of his Might, cry out and say, *God is for the Word of the Lord*, who said, *Math. 5. 34. Swear not at all.*

And now I shall come to thee *Henry Den*, for in page 6. thou also bringest in these two Texts, *Math. 5.* and *James 5.* by way of objection, telling us that thou hast an Exception against the Translation, saying, that the Greek renders the word, *Not at all*, wholly, or altogether; so that in the proper speech it should be read, *Swear not wholly, or al-*

altogether, let not your whole Communication be interwoven with Oaths.

To which I answer, That the same sense that thou bringest from the Greek may as well speak the truth, as not at all; for to me it seems to be no more but this, As if the Lord Christ should have said, *It hath been said to them of old time, Thou shalt not forswear thyself, &c. but I say unto you, Swear not at all;* (but to prevent the danger of Forswearing) I say unto you, *Let your Communication be wholly and altogether without Oaths.* And what doth your Greek Translation wholly and altogether differ from the sense of our Translation? Doth it speak any thing more or lesse than what the Text saith, *Swear not at all, or, Let your Communication be wholly and altogether without Oaths?*

Something there is that is forbidden by the Lord Christ, when he saith, *Swear not at all.*

To which if it shall be answered, that he only forbad Swearing in common communication, I shall to that say, *That that kind of Swearing was never lawful;* And in his forbidding that which was never lawful, he shall reiterate that which was alwayes unlawful, and had nothing at all to say to it; when he had nothing at all to say to it, when he had named it, seemeth to me to be an Impertinency; and to say that he spake Impertinencies, to me it seems altogether Impertinent.

Here are two things spoken of, first, *Forswearing*: Secondly, *Swearing in Common Converse or Communication*; and both being unlawful, we must rationally conclude, that by the Lord Christ they are both forbidden: and if so, then let us set our Reason on work, to consider seriously how these two unlawful things are forbidden: he saith not, *thou shalt not forswear thyself*, as it was said to them of old, *to the one*; and to the other, *Swear not at all*; if he had, then Swearing might have been lawful now as well as of old: for, a forbidding to *Forswear*, implyes a lawfulness to swear; but if Swearing be not lawful, then there is no room for a forbidding to forswear; *Forswearing* is then out of doors, for no swearing, and therefore no possibility of forswearing.

Now I say, let us consider of these two unlawful things, *Forswearing* and *Swearing in Common Communication*: And let us see how they are forbidden, and then I hope there will appear some light in the case, that by the Assistance of the Lords Light, thou Henry Den, and thy Brother Jeremiah, may see Light.

We usually say in our common Proverb, *It is good killing two birds with one stone*: And the Lord Christ doth the same thing in effect in this place: for he forbids both these unlawful things (though different) in one breath, when he sayes, *Swear not at all*: as if he should have said to both of them distinctly thus, *Swear not at all, as is a common*

communication, because never lawfull; And *Swear* not at all in other things, lest possibly you may in *Swearing*, *for swear* your selves: But because the difference in the Translation is the main thing upon which thou wouldest turn the sense of the letter of this Scripture upon, I shall once more, for a more perfect clearing up of the case, take thine own terms in thine own translation, and read the sentence according to them; and therein I hope there will appear so much contradiction of truth, as that thou wilt change thy mind, and be ready to say, it is in vain to kick against the pricks; it is an evil thing and a bitter to be found fighting against God, by endeavouring to pervert the way of truth, to the turning the blind and ignorant out of the way, to the bringing Gods Curse upon thine own head, Deut. 27. 18. Therefore in the fear of the Lord, and with mature deliberation and due consideration, let us reade the sentence in thine own words: Let your Communication be wholly and altogether without Swearing; Either by the true God, lest ye take the Name of God in vain; or by any other Oath, lest ye become Idolaters in setting up something else to swear by, instead of the true God: Therefore, Swear not at all, neither by this, that, or any other Oath; but let your Yea be Yea, and your Nay, Nay; for whatsoever is more than this, cometh of Evil, or from that Evil one.

And to the other thus, according to thy Greek rendring: Forbear Swearing wholly, and altogether, lest possibly in Swearing, ye For swear your selves: but let your Yea, be Yea, and your Nay, Nay; for what is more than this cometh of Evil, or of, or from that Evil one.

Now let the Rational judge both of thy Translation and thy Application, and my Answer.

In the next place I shall lay before thee thine own words, and shall desire thee to be thine own Judge, in what thou hast gone contrary to Truth in; And seeing they are the things of God that we are upon, be perswaded to lay aside thy Humane Learning, and thy great Scholarship: The which far be it from me to condemn, either as unlawful, or unprofitable in their places; yet in this case I would have them take no place at all, because it is the work of another: yea, so saith our Apostle, 1 Cor. 2. 10, 11. For what man knoweth the things of a man, but the spirit of a man that is in him. Even so (or just in the same manner) the things of God knoweth no man, but the Spirit of God. And if it be the Spirit of God only, then it is not Humane Learning: And if it be the Spirit only that searcheth all things, yea, the deep things of God, then it is not great Scholarship, nor strength of parts that doth it.

And if thou findest not such a fulnesse of the Spirit, as to search out the depth of the deep things of God; then consider with thy self, what hath

hath been hitherto omitted by thy self, and what by thy Brother *Jeremiah Ives*, and hath been publicly Disputed against, as to be of, and from the Devil, and that which hath been slighted, undervalued, and Disputed against, and by some of those that are now the chiefest and the greatest sticklers, perswading persons to Swear, both in Print, and by Verbal perswasions; I say, Consider of things seriously, in the Fear of the Lord, and the Lord make both *Thee* and *Them* wise.

In page the sixth, Thou *cravest* our *Patience*, whilest thou *examinest* the *Grounds* that we who cannot Swear at all, *do bottom upon*; till thou *weighest them in the Ballance of the Sanctuary*; And all the *Ballance* that we find thee *weighing them in*, is the *Translation*, the which I have hitherto found, as to thy purpose, too light; yet true as to the sence of the Letter of the Scripture, as is *aforesaid shewed*, saying, *Swear not at all*, or let your Communication be *wholly or altogether without Oaths*.

And now I shall proceed farther by the assistance of that Spirit, which through mercy I received, *by the Laying on of the Hands of the Presbitery*; Yea, I say again, *not by Humane Learning*, for I have it not, *nor by mine own Wisdom*, which is but foolishnesse, but by the assistance of that Spirit, which through Mercy I received *by the Laying on of the Hands of the Presbitery*; I shall take a farther view of thy account that thou givest us of thy work, after thy weighing, and how thou dost apply it, and how much it doth amount to, that so thou mayest have a due reward; for the Labourer is worthy of his hire.

Thou hast told us, that the Greek renders, *not at all*, to be wholly, or altogether (as *aforesaid*) And now the Application thou makest of thy Translation, is this;

That in the proper sence it should be read, *Swear not wholly or altogether*, let not your Communication be interwoven with Oaths.

So that thy Speech implies no less than this (to wit) That Gospel Disciples in their Communication, by the allowance of Christ, may Swear, nay, must Swear, for that thou bringest it to prove, as will be evident anon, though that Communication must not be overballanced with Oaths, so as that the greatest part of our Communication be Oaths; for thy terms *wholly and altogether*, doth admit of some Swearing, and that thou dost no lesse then say thy self; for these terms, *wholly and altogether* thou bringest in opposition to Christ words, *Swear not at all*, to prove the lawfulness of some Swearing; so that thou sayest, our Communication should not be interwoven with Oaths, as much as if thou shouldest say, every other word, or every other sentence, should not be an Oath; yet thy speech is

as good as if in so many words, thou shouldest say, that the verity of every three or four sentences, must be confirmed with an Oath; or at the least, *some Oaths must be used by the appointment of Christ, for the Confirmation of our Communication*; by which Translation of thine, thou wouldest perswade Gospel Disciples, to be of another conversation than Christ requires they should; for Christ saith, *Swear not at all, or let your Communication be wholly and altogether without Oaths*; thou sayest, *talk what you will, but Swear not over much, yet be sure you Swear in your Communication*, yet let not your Communication be wholly nor altogether interwoven with Oaths.

And now must I say to thee *Comparatively*, as once the Lord spake to Adam in the Garden, Gen. 3. 9. and say, *Henry Den, where art thou? art thou in and amongst the Briery Bushes of Humane Learning*, whilst thou shouldest be in the Garden of God, disclosing the things of God, by the assistance of the Spirit of God? Art thou covering thy self with the Fig-leaves of thine own Wit, when thou shouldest have been cloathed upon, with that cloathing that is from Above? Art thou thus Goliath-like, fighting in thine own strength, when the Lord Christ saith, *That without Him thou canst do nothing*, John 15. 9. therefore know, that it is hard to be found fighting against God, Acts 5. 39. What is the cause thou art found asserting things thou knowest not how to prove, for in page the third, thou tellest us, that to prevent the impendent evil consequences necessarily following, of those that cannot Swear at all, thou shalt labour to prove the lawfulness of an Oath, in a Serious and Weighty Matter, which cannot otherwise be determined; and yet in conclusion, this Mountainous pretence of a Serious and Weighty Matter, that cannot otherwise be determined, is nothing else but a meer nothing of frivolous Communication.

Thy pretence was, to prove that Swearing that was Lawful under the Law, to be Lawful under the Gospel, in opposition to those sayings of CHRIST, Mat. 5. 34. *Swear not at all*; And this thou hast endeavoured to do, by bringing in an Exception to the Translation, and that under a pretence, that thou hadst the Ballance of the Sanctuary to try it by; but thou and thy Ballance being all weighed in the true Ballance, thou (as to what thou wouldest prove) art found too light; but thy translation, to wit, wholly and altogether, is found full weight, and such as in reason agreeth with the Lip of Truth, which saith, *Swear not at all*: In opposition to whose words, in p. 6. and in p. 7. thou bringest several Scriptures to prove the truth of the Translation, as 1 Cor. 5. 1. and 1 Cor. 6. 7. and 1 Cor. 15. 29. the which is a good evidence for what

I say, seeing the Translation speaketh so much Truth, and doth so well agree with the Word of Truth.

So that instead of proving that *SWEARING* to be Lawful under the *GOSPEL*, that was allowed under the Law, thou in so many words endeavourest to prove that *that* Swearing is Lawful, under the Gospel, that was never Lawful under the LAW; for it was never lawful to Swear in Communication, yet when thou hast proved what thou canst prove, it is nothing else but Swearing in Communication; so that that Scripture, Job 28. 2. may be fitly applyed to Thee, for who art thou that dardest Counsel by words without knowledge? yea the counsel of that HOLY CHILD JESUS, upon whose shoulders the Government of the Gospel-Church is, who is that same that is Born unto us, Isa 9. 6. and is called Wonderful Counsellour, the Mighty God, the Everlasting Father, the Prince of Peace; who as a Son over his own House, Heb. 3. 6. hath given this Word of Counsel, Mat. 5. 34. Swear not at all, but let your yea, be yea, and your nay, nay; I say, notwithstanding this word of Counsel, what he would not have us to do, and what he would have us to do; that is, that we should be of a singular Conversation, walking in the Integrity of our Souls, as in the presence of the all-seeing God, the Searcher of all Hearts; So as that we shew forth his Praise, and shine as Lights in the World, adorning the Gospel of Christ, by an Honest, Peaceable, Innocent, Quiet, Harmlesse, True and Spotlesse Conversation, both in Words and Actions; for our Conversation as to men, is nothing else but our Conversings with the Sons and Daughters of men, and that is by Words and Actions; and as he requireth our Actions should be Innocent and Harmlesse, True and without Fraud; So also our Tongues that they speak Truth, without either Swearing or Forswearing, truly and without guile: A part of which Counsel thou endeavourest to darken, by thy deep Learning.

The which, that thou mayest the better effect, thou tellest us, that thou hast one thing more to add to help thee, which is, That it is concluded by the Antients, that the Gospel of Matthew, was written in the Hebrew Tongue, as Hierom, more then Ten Times, and Eusebius saith the same, that he wrote his Gospel in his own Country Language, and he cites the same out of Papia, Saint Johns Auditor, and out of Irenias, who was the Scholar of Policarpus, who was the Scholar of Saint John, and the rest of the Apostles; also telling to us, that thou hast many other Witnesses; saying, that thou hast consulted the Hebrew Copy, which thou hast received from the hands of Sebastian Munster, which he rescued out of the Hands of the JEWS: I could wish thou
wouldest

wouldest stick to something, that so I might know where to find thee: first, thou tellest us that the Greek is the true Translation; and anon the Hebrew; one time this is an Oath, and anon that which was an Oath, is now something equivolent to an Oath; now thou wilt shew us this, then that is the way, now thou art up, then thou art down; and thus when thou hast pleaded for the Greek, then thou tellest us, that the Hebrew renders it, *Swear not in every way*, and that is the Truth.

I Answer, If it were found in the Greek, then not in the Hebrew, if in the Hebrew, then not in the Greek; and upon this account thou tellest us, that our first Pillar stands upon a doubtful, nay, upon an unwarrantable Interpretation.

But Henry Den, I shall follow Thee and Thy Confusion, and question not but in conclusion, by the assistance of that Spirit, that produced a Glorious Fabrick, out of that first confused Lump, Gen. 1. to make Truth so appear in the behalf of him, who is the Way, the Truth, and the Life, as that God shall have his Glory, and mislead Souls the benefit, even to thy smiting upon the Thigh, and saying, *What have I done?*

Thou sayest, the Hebrew rendreth the saying of the Lord Christ, *Mat. 5. 34. Swear not in every way*; though our Translation saith, *Swear not at all*; as if there were much contradiction in the terms, and that the sence were something else then what the Letter of the Scripture holdeth forth; the Letter of the Scripture, saith, *Swear not at all*, and thy Translation saith, *Swear not in every way*, as if he had said, *in every way avoid Swearing*, & what difference that is, that is material, between *Swear not at all*, and *in every way avoid Swearing*; for mine own part, I must leave to the consideration of wiser Heads than mine to distinguish; And if the Lord Christ had said, *It hath been said to them of old time, Thou shalt not Forswear thy self*; but I say unto you, *In every way avoid Swearing*; whether it had not been as good a Warrant for us to avoid Oaths, as when he said, *Swear not at all*? I shall leave the Rational to judge; And what Reason H. Den had to make so much ado about the Greek & Hebrew Translation, I know not, unlesse it were to let the World know, that he is a Greek and an Hebrew Scholar: And therefore, according to the common course of the World, you must believe it, because a deep Learned Scholar, one that is well read in the Original Tongues, said it; If this be thy end Henry Den, why thou hast manifested thy Schollar-ship, and to so little purpose, I must tell thee, that I find that in this case, that Prophecie of Isaiah repeated by our Apostle, 1 Cor. 1. 19. is made good, where the Lord saith, *I will destroy the Wisdom of the Wise, and*

bring to naught the understanding of the Prudent ; and as Jannes and Jambres withstood Moses ; so thou resisting the Truth, shall proceed no farther, but shall be manifested.

And whereas in page 7. and 8. as to our second ground drawn from, Jam. 5. 12. thou tellest us, that thou wilt appeal to the Judgement of any Rational man, skilful or unskilful in the Languages, whether this hath the sound of the true interpretation or not, Above all things my Brethren, Swear not ; for sayest thou in page 8. Is it worse to Swear, then to commit Adultery, to kill the King, our Political Father, or our Father or Mother ?

From whence some do Infer, that those that are now Imprisoned (being scandalously Printed to Publick view as Traytors) who cannot Swear at all, are such as are Guilty of the late Kings Blood, and most abominable in other actings also ; and this seemingly Charged upon them by thy self, as if thou didest know some of them guilty of such things : But I hope, the all-seeing God, the searcher of all Hearts, in his own due time will clear our Innocency, as to what is gathered from thy Expressions, and otherwise also in Print Published : And in the mean time, I must let thee know, that it had been good for thee to have washed thine own hands in innocency, and that thou hadst taken a review of thy Burford Actings, in order thereunto, before thou hadst so charged others ; yet if thou or any one else can justly charge us for those, or any other Misdemeanours ; I shall for mine own part crave no other favour at Thine or Their Hands, but that They or Thou, see Condign Punishments be speedily executed.

In the mean time, I shall by Divine Assistance, consider of an Answer to what thou hast to say to Jam. 5. 12. as to the Translation, for thou tellest us, that thou hast something against this Translation also ; and thus thou art running in Romes Road, for it is and hath been the practice of her Jesuitical Priests, and of the Priesthood of her Daughters, to tell the World, as they call us, that we are Ignorant of the Original, and yet Rome her self in this, is honestier than thy self ; for as to Mat. 5. 34. the Rhemist Testament renders it, But I say unto you, not to Swear at all ; upon which Text in their Annotations, they say thus :

The Anabaptists here, not following the Churches Judgment, but the bare Letter (as other Hereticks in other Cases) hold that there is no Oath lawful, no not before a Judge, whereas Christ speaketh against, rash and usual Swearing in common talk, when there is no cause.

Whence I would briefly note these four things, First, That the Rhemist Translation, as to Mat. 5. 34. is the same with ours, and that they quarrel

quarrel not with the Translation, to make us believe that something else is meant by the Original.

And secondly, That it is evident, that in the Primitive times, it was the Principle and Judgment of the Anabaptists, as they call us, from this Text, to judge and hold all Oaths utterly unlawful in all Cases: So that it is evident, by their shewing, whose Translation (as they say) was never adulterated: I say it is evident by their shewing, that as to Oaths, we follow the Flock of God gone before; and not only in this, but also from Matt. 5. 39. That it was the Principle of this sort of People, not to resist the Turk, because the Text said, But I say unto you, Resist not evil.

And thirdly, That they in their Marginal Annotations, can plead no good Warrant from Scripture, to disprove or confute our Opinion herein; but only the Judgment of the Church; and how corrupt she is in her Judgment, being the Mother of Harlots and all Abominations, I shall leave those that sprang from her to judge: And if she were not corrupt, why should we be Imprisoned for refusing to Swear against her, when it was never our Judgments to Swear at all.

And Fourthly, I would here have all to take notice, That the Judgment of the Baptists, or Anabaptists as they are abusively called, are not of such a late beginning and rise, as the Church of England would perswade men they are; for this that I cite out of the Margent of the Rhemist Testament, was in being a long time before the Church of England knew her self, even whilst she was in the Arms, and sucking the Breasts of her Adulterous Mother, that SCARLET WHORE.

Thus we see thou findest fault with us, and condemnest our Translation, when ROMES Priesthood will not do it; yet this is Common with Book-learned men, generally in all Ages, that when persons are either desirous to Regulate according to the Scriptures, as to there Principles, in Doctrine or Discipline; then they are branded with ignorance of the Original; and although the Original differ not in the sence in the least, as in thy Exceptions to James 5. 12. Thou saist the Greek Rendreth it, Before all things; where our Translation rendreth it, Above all things Swear not: And here thou makest much ado, as if there were such a vast difference between the two Words, ABOVE, and BEFORE, as that it were a thing impossible to think, that they could be reconciled, so as to speak to one and the same sence. And to this purpose thou tellest us who are thy Authors, as the Vulgar, Erasmus, and Beza, in the Latine Translations, who do all agree to translate it, ANTE OMNIA; together with comparing of other Scriptures, where the same Phrase is used, as Rom. 16. 7. Who were in Christ before me.

To

To the *sense* of which *Scripture*, I shall say something hereafter, and let thee know, that herein thou dealest *unfaithfully* with us; And were it so, that we were not assisted from above, to discover thy *nakedness* herein, thy *nakedness* might become our *Blindness*; and so we might go multitudes of us halting out of Gods way into the by-paths of Error. But to answer thee in plainness of speech, I must let thee know, that as to all that thou bringest in thy former *Exceptions*, so likewise to this, that it is to *very little purpose*, and is insufficient to make our *Translation* any other *Sense* than what it is: So that if I make thy *Translation* speak the Language of our *Scripture*, without *wronging* it; then it is all one with the *Scripture*; and then thou hast nothing against our *Scripture*, to weaken our *Pillar*, or to make voyd that *Law*, neither of the Lord Christ, nor his faithful Servant James, who said, *Swear not*, and *Swear not at all*.

Thou tellest us, that the *Greek* renders it as doth the *Latine*, *Before all things*: And that I may make such a *Distinction*, that may be satisfactory to the *meanest Capacity*, I shall let thee know, that *both these Words*, have each of them several *Acceptations* in *Scripture*, and both of them to one and the same *Senses*, and both one in the *Text*; as, First, the Word *BEFORE*, it is used in a threefold *Sense*: And to bring all these *Senses* for one and the same end, because they are spoken in one and the same words, will prove *Senseless*, as thou dost *Rom. 16. 7.* to prove thy *Translation*, as I shall shew: Therefore know; that,

1. *Before*, is used with respect to *Time*.
2. *Before*, is used with respect to *Place*.
3. *Before*, is used with respect to *Estimation* or *Superiority*.

As, 1. *Before* is used with respect to *Time*.

Rom. 16. 7. Salute Andronicus and Junia, my Kinsmen, and my fellow Prisoners, who are of note among the Apostles, who were in Christ first, or before me.

1 *Tim. 1. 13.* Who was before a Blasphemer, and a Persecutor, and Injurious, &c. *Gal. 5. 21.*

Jude 4. For there are certain men crept in unawares, who were before of old Ordained to this *Condemnation*.

2. *Before* is used with respect to *Place*.

Revel. 14. 3. And they sang as it were a new song before the Throne, and before the Lamb.

Revel. 7. 15. Therefore are they before the Throne of God.

Acts 5. 27. And when they had brought them, they set them before the Council.

3. With

3. With respect to *Estimation* or *Superiority*; which is the sense spoken of in the Text, James 5. 12. *Above, or Before all things my Brethren, Swear not, &c.*

John 1. 15. *He that cometh after me, is preferred before me.*

John 1. 17. *He it is who coming after me, is preferred before me, whose shoe latches I am not worthy to unloose.*

Exod. 20. 3. *Thou shalt have none other Gods before me.*

And Secondly, the word *ABOVE*, hath a fourfold Acceptation;
As,

1. *Above, with respect to Time.*

2. *Above, with respect to Quantity.*

3. *Above, with respect to Place.*

4. *Above, with respect to Estimation or Superiority.*

1. *Above, with respect to Time.*

2 Cor. 12. 2. *I knew a man above fourteen years ago, whether in the Body I cannot tell, &c.*

Acts 4. 22. *And the man was above forty years old, on whom the Miracle of Healing was shewed.*

Rom. 15. 6. *Afterwards he was seen of above 500. Brethren at once.*

2. *Above with respect to Quantity.*

2 Cor. 12. 7. *Lest I should be exalted above, (or beyond) measure.*

2 Cor. 11. 23. — *In stripes above (or beyond) measure.*

2 Cor. 1. 8. — *Pressed out of measure above strength.*

3. *Above, with respect to Place.*

James 1. 17. *Every good and perfect gift is from above, and cometh down from the Father of Lights.*

James 3. 15. *This Wisdom descendeth not from above, but is earthly devillish, sensual.*

Col. 3. 1. *If ye be risen with Christ, seek those things that are above, where Christ sitteth at the right hand of the Father.*

4. *Above, with respect to Estimation or Superiority.*

And this is the sense that is spoken of in our Text of James 5. 12. And therefore I shall desire that it be well minded, because it is that which will clear the Text from all doubts, and answer thy Objection, and make thy Translation speak our Scripture-language: for *Above* and *Before* being taken in the same sense, with respect to *Estimation*, is one and the same: And where it is read *above*, it may as well be read *before*; and where it is read *before*, it may as well be read *above*. As for Example,

John 1. 15. *He that cometh after me, is preferred before me, or, he shall be esteemed above me.*

Exod.

Exod. 20. 3. *Thou shalt have none other gods before me, or that thou shalt esteem above me, or set over me as my superiour, to have him in estimation above me:* Therefore I shall read these two Scriptures in both terms, the which will produce *but one sense*; and then the Exception to the Translation will prove as light, as those that were brought to *Matth. 5. 34. Swear not wholly, altogether, or not at all.*

1 *Pet. 4. 8. Above (or before) all things, have fervent Charity.*

2 *Theff. 2. 4. Who opposeth himself above (or before) all that is called of God.*

3 *John 2. I wish above (or before) all things.*

Phil. 2. 9. God hath highly exalted him, and hath given him a Name above (or before) every name.

Prov. 31. 10. Her praise is far above (or before) Rubies. And in our Text the sense stands good.

James 5. 12. Above (or before) all things, my Brethren, swear not. So that the sense that thou bringest to find fault with our Text, is that which speaketh the very language of our Text, nothing differing from it in the least. And whereas thou tellest us, that thou dost the rather believe this Translation *before all*, to be true, is, because thou hast compared it with other Texts, where the same phrase is used, as *Rom. 16. 7. Which were in Christ before me.* And *Col. 1. 17. He is before all things:* The which can neither of them be fitly applyed to our Text, *James 5.* for these Texts do both refer to *Time*, and not to *Estimation*.

But a little to shew thee thy folly herein. Suppose *Henry Den*, *Fer. Ives*, and *Henry Adis*, take a Journey from *London* to *York*; and *Henry Den* and *Jeremiah Ives* come into *York* before *Henry Adis*; sure I am *Henry Den* will come behind (as to his end) if he shall think to make any rational man believe, that if *Henry Adis* doth prefer *Jesus Christ* above or before *John the Baptist*, that these two *before*s can be brought to one and the same; for then we must read the former supposal thus: *Henry Den* and *Jeremiah Ives* came into *York* above *Henry Adis*; the which to say is meer nonsense: And yet this is nothing less then what *Henry Den* in effect doth assert; for *Henry Den* bringeth a *Before* which respecteth *Time*, to disprove our *Above*, which respecteth not *Time* but *Estimation*; but *Henry Den* may plainly see, that if he had brought a *Before*, which respecteth *Estimation*, he would then have read our Text, *Jam. 5. 12.* as doth the *Rhemist TESTAMENT*, which readeth thus, *Before all things my Brethren, Swear not*; which is *Henry Den's own Language*, without any contradiction in the least: And what need then all this ado about the Translation, as if the Translation did so much alter the sense of the Text, as if it should or did alter

alter the thing intended, which the Spirit of God layes down as a Prohibition, Swear not, so as to be a positive command, ye shall Swear, for that is the thing Henry Den intended to beget us to a belief of; for he quarrelleth with the Translation, for no other end, but to prove some Swearing in Communication Lawful, but not so much as to have our Communication interwoven with Oaths, as in page 6. line 26. is evident, which is to prove that Lawful under the Gospel, which was never Lawful under the Law.

So that Henry Den, I see any thing will serve turn to patch up thy Opinion, bare Terms, or words without distinctions, the which when men use to darken the Counsel of God, they run into Confusion as thou doest, who by thy Scholarship would make us believe that some Swearing is lawful under the Gospel; but I plainly see the good Word of the Lord made good, which saith, he taketh the Wise in his own Craftinesse; and thus the Counsel of the Froward is carried headlong, they walk in darknesse in the day time, and grope at none-day, as in the night, Job 5. 13. 14. The Wisdom of the (Humane Learned) Wise, is brought to nothing, and the understanding of the Prudent men, is become folly; for God hath chosen the Foolish, the Weak base things, and things that are not, to bring to naught the things that are: and his end in all this, is, that no Fleebly, Carnal, Humane Learned Persons, should Glory in his Presence, that so his Son, and his Spirit alone may be exalted, being manifest in the weakness of his People.

And whereas thou tellest us in thy last page, That all these things considered, the Ground appears not so sure, as it was Fancied.

To which I Answer, That the Ground yet, through Mercy, standeth firm, and those Objections, the Pillars thou speakest of, in page. 3. the which in page 6. thou namest to be Mat. 5. 34. and James 5. 12. are yet as firm as ever, and are as so many **STANDING MONUMENTS** in the house of God, which is the Church of the Living God, that Ground and Pillar of Truth; notwithstanding thy Artificial Workman-ship, with thy Greek and Hebrew Translations together with the help of thy Brother Jeremiah Ives, who followed thee, and much mended thy work too, yet all in vain, for he was but a Learner at the work; and although he formerly had bidden Defiance to the Faces of **GENERALS, COLONELS** and **COMMANDERS** in open Field, in the behalf of his late Masters, probably to the gaining of that, which now to keep, he durst not withstand the assaults of a single **MAJOR**, and his small company; and thus betraying his trust in that work, in which he was a Master-Builder, he very then began

this Trade of Undermining, when he followed Thee, the which although he was so forward to undertake, yet he had needed, both He and Thy self too, to have gone to the University again, to have studied to distinguish between things that differ; for taking a Vow, a Testimony, an Affirmation, and an Adjuration for an Oath, you run Babel-Builders-like, into a Confusion, and so may pull an old house on your heads in conclusion, Samson-like, Judg. 16. probably to the wounding and slaying thousands.

As for Sophistical, Syllogistical Science, that your fore-runner, the Captain of your Work, John Tombs, as blind as your selves in distinguishing, hath been bewing these Pillars withal, yet the Foundation is not moved, for it was Emanuel that God-mans work, to raise them, and he must be more then a man that can pull them down.

And whereas thou tellest us, that the ground is not so sure as it was fancied.

I Answer, That in pretending to shake the Foundations, thou hast had many Fancies, for that thou hast done, is meer Fancie, and that which never grew in Quakers Garden, the Holy Scriptures, but was fetched out of the muddy Channels of Humane Learning; and whereas thou tellest us, that if the Quaker faith, the Light within forbideth him to Swear, the consent of Nations, thou sayest, confuteeth him: Having already to thy Consent of Nations, said so much as I have, I shall leave that QUAKER, that I heard is answering thy Letter, to answer for himself, and his Light within, and shall onely answer for my self, and in the behalf of those that plead Scripture for their Warrant, which thou sayest is so weak; and shall let thee know, that ordinary Grammar School-boys can tell us, that as there is weak and weaker, so there is also weakest of all; even so there are three that have borne Testimony against this Truth, John Tombs, Jeremiah Ives, and HENRY DEN, and therefore I must continue my Speech to thee, and in thine own following words shall say, Beware you that have so done, lest ye hear, who hath required these things at your hands? they are thine own words, make the best use of them thou canst; it is a good caution, Physician, cure thy self.

And I shall farther say, as thou sayest, That Christ forbideth all those Exorbitant and Extravagant Oaths, whereof now the Streets and Houses are full; a sad presage of some Judgement at hand; it was hoped by some that the Kings Proclamation, would have restrained such Debauchery; but alas it is not so! but had the fiery Zealous Mayor of London, and his Officers, with the Justices of Peace, of the City and

and Liberty of Westminster, and the Out-Parishes, with them of the several Shires and Counties, been but half as careful to have put the Penalty of that Proclamation into Execution, and have followed it to the height, as they have done the Observation of that Proclamation, for shutting up the Peaceable, Innocent, Harmlesse Meetings of us, the Despised Abused Baptists; and in their so Eager and Inhumane Committing us to Prison, even to the Ruine of our Families, unlesse we who are in the Gate-House Prison, be willing to pay Traytors Fees; I say, If the Mayor and Justices as aforesaid, had been but as Zealous for Gods Glory, the Good of the King and Kingdom, the Peace and Tranquility of his People, the Benefit of Sinking Souls, the Restraining of Rude, Ranting Revilers, to the Conversion of them, and the many Lewd and Lascivious Lazy Persons, Harboured and Fostered up in that Multitude of Dammy and Debauched Bawdy houses, in and about the Cities of London and Westminster, and else where, they would then have filled the Prisons fuller then they be, and upon a far better account than now they are; in which they would have proved themselves far better Friends to their King and Connrey, to the lasting fame of themselves and their Posterity, to the nourishment of that and those, that are an Honour, a Blessing, and a Safety to a Nation, People or Kingdom, to the Discountenancing of that which is, hath been, and will be the downfal of the greatest in Nations; and the consequence of this thing, I do bewail as well as thou; and thus far I can go hand in hand with thee, and can further upon this account cry out with thee, and say, *What times do we behold! nothing but extreems are presented to our Eyes and Ears, some do little else but Swear, whilst thou (with the rest of thy Complices with the Times) lookest upon Persons truly Consciencious of an Oath, to be Vitious; and whilst they in their obedience to Christ, dare not Swear at all, thou thinkest them evil Doers, because they do not Swear enough, ranking them with, and esteeming them equal to such as are Adulterers, Killers of their King and their own Parents, as in thy 8th page, and 4. first lines; and wouldest perswade them to Swear in their Communication, as is proved by thine own words.*

And although thou complainest in the last four or five lines of thy last page, *That some fill their Mouths with Direful Exrecrations, upon every trifle, whilst others will not yield to Swear, when weighty matters vehemently urge them; And so thou endest as thou beganest; for as here, so in page 3. line 5. Thou tellest us, That thou wilt Labour to prove to us the Lawfulnesse of an Oath, in a Serious and Weighty Matter, which cannot otherwise be determined; when thou in all thy Book*

hast not laid us down one *President*, by which we can in the *least* come to any knowledge, in what *Serious* or *Weighty Matters* Oaths may or may not be lawful or unlawful: But all that thou hast done with thy *Scholarship*, is but to puzzle Persons with thy *Translations*, finding fault with ours, that so, as other Humane Learned men of our Age, thou, if possible, mightest perswade men to hang their Ears at your Lips, or else no real Truth is to be attained; and although thou in some part of thy Book, findest much fault with *Common Debauched Swearing* in *Communication*; yet in the Conclusion, thou hast proved *nothing else to be Lawful, but such Swearing*; for all that thou hast done in all this thy Discourse, is chiefly and alone to perswade us to a Belief, that when Christ said, *Swear not at all*, he commanded us to *Swear in our Communication*, for all that flourish, that thou makest with those Scriptures, 1 Cor. 5. 1. in page 6. and 1 Cor. 6. 7. and 1 Cor. 15. 29. in page 7.

To which I have said nothing particularly, because they are brought onely and alone to prove the Truth of thy *Translation*, and thy *Translation* was brought to prove the *Lawfulness* of some *Swearing*, and that some *Swearing* thou restrainest in thy Discourse, onely and alone to a *Lawfulness of Swearing* in *Communication*, as in page 6. line 20. of thy Letter, is evident; and thus in pretending to prove some Swearing to be Lawful under the Gospel, that was Lawful under the Law, as much as in thee lyeth, thou hast proved that that Swearing is Lawful under the Gospel, that never was Lawful under the Law. And yet thou in page 7. line 35. tellest us in so many words, that our Saviour did onely endeavour to put a stop to common and frequent, light and trivial Swearing; And therefore I shall bring thine own words to evidence against thy self, which are these, page 6. line 33. And sayest thou, *It appeareth to be the aim of our Saviour, not to forbid Solemn Oaths before the Magistrate, between man and man, upon Grave, Mature Deliberation, &c.*

And yet thou bringest us not one *President* for that appearance, though thou sayest it doth appear, for it appeareth not in the least, but by thy so saying it doth appear; and till it doth appear by thy better stability, that thou hast an *Infalible Spirit*, and such an *Establisshing Spirit*, as shall make thee appear to be an Asserter of *Yea and Amen*; and not of such *Yeas and Nays* as thou hast done; and intlead of believing thy pretended *Appearances*, I shall desire thee to consider with thy self seriously, that if thou hadst appeared with these thy *Yeas and Nays* before *Festus*, as Paul did, whether he might not upon a far better account have said to thee,
thin

than he did to *Paul*, *Acts* 26. 24. Thou art besides thy self *Henry Den*, too much Learning hath made thee mad?

And now, *Henry Den*, seeing thou with thy *Greek* and *Hebrew* Translations, hast proved as good as nothing; nay, I do affirm thou hadst better have said nothing at all, unless thou hadst proved more than what thou hast proved; Therefore now be perswaded to call to thy assistance, thy Brother *Jeremiah Ives*, *John Tombs*, and *Theophilus Brabourn*; and for thy better *Illumination* herein, implore the help of those two Seed-plots of Learning and True Religion, the two Eys of this Land (as some call them) *OXFORD* and *CAMBRIDGE*, with the *Pupils* and *Tutors*, *Fellows* and *Masters*, with all that are in them, and all that proceed from them, whether they be *Lawyers*, *Musicians*, *Physicians*, or *Divines*, so called, whether *Bachelors* or *Masters of Arts*, *Doctors*, *Deans*, or *Chaplers*, *Deacons*, *Arch-Deacons*, or *Prebends*, *Bishops*, or *Arch-Bishops*, and lay before them thy *Greek* Translation, Swear not wholly or altogether, and thy *Hebrew* Translation, Swear not in every way; and Co-operate or work together, and see what work you will all make of it, when you shall bring, Swear not wholly or altogether, or Swear not in every way, to a Serious and Weighty Matter. As suppose *Henry Den* lend *Theophilus Brabourn* a 100. pound, for which he giveth him a *Bond*, and *John Doe* and *Jeremiah Ives*, *Richard Roe* and *Henry Ads*, be *Witnesses* to that *Bond*, the which we will suppose is put in *Suit*, and the *Case*, being before the *JUDGE*, and the *Declaration* and the *Plea* being both read, and the *Jurors Sworn*, according to *Henry Dens* Translations, to give in their *Verdict*, neither wholly, altogether, nor in every way, according to the *Evidence*; And though *John Doe* and *Jeremiah Ives* can and will Swear, and suppose their hands be upon the *Book*, neither *John Doe* nor *Jeremiah Ives*, can Swear an Oath, according to what they pretend; for they must not Swear by the *Lord*, as it was under the *Law* (neither do I believe did *Jeremiah Ives* so Swear) when before that double *Officious Mayor*, by virtue of whose *Jehu-like* Zeal, to make the *King* amends for his *Abingtons* hasty *Doings* *Work*, and that *Tender Respect* he shewed to the late *KING* his *FATHER* at *Holmby House*.

I say, That when *Jeremiah Ives* was frightened into a perswasion to Swear, neither *John Doe* nor *Jeremiah Ives* must Swear before the supposed *Judge*, no otherwise but as *Jeremiah Ives* Sware before that *Officious* and double-diligent *Officer*, as aforesaid, not by the *Lord*, but by the *Contents* of that *Book*, yet even by what was Contained in that *Book*;

Book; For this is the Form of the Oath, You shall Swear by the Contents of this Book, to speak the Truth, the whole Truth, and nothing but the Truth, to help you God.

Now I querie (although I think I need not) because he that perswaded him to go out of Gods way to Swear, could as easily perswade him to go out of Gods Way to Sweat by that which is no God; yet I shall querie whether *Jeremiah Ives* did so much as open the Book, to see whether it was a *Divine Service-Book* (as they call it) or a *Bible*, as it is usually bound with the *Old and New Testament*, and the *Apocrypha*, with or without the *Service-Book* as aforesaid, or the *Singing Psalms*, Compiled by *Thomas Sternhold*, *John Hopkins*, *William Wade*, and others, who were said to be *Musical Servants* to *Queen Elizabeth*; I say, whether all, some part, or which part of all these *Jeremiah Ives* Swore by? and whether *Jeremiah Ives* did consider what a strong Oath he took, and by how many Gods he Swore? And for brevity sake, we will omit the *Common-Prayer*, and begin at *Genesis*, and consider that there is a *Serpent* and his Words, several false *Heathenish Gods*, as *Dagon*, *Molech*, *Baal*, *Ashirah*, *Chemosh*, *Rimmon*, *Diana* of the *Ephesians*, with several Great and Mighty Men, as the *Children of Anack*, *Goliath*, *Jephthah*, *Sampson*; with many *Giants*, and several *Kings*, Good and Bad, as *Sihon*, *Og*, *Agag*, *Saul*, *Agrippa*, *Herod*, *Pharaoh*, &c. the Multitude of whole *Armies* and *Fighting-men* are innumerable, with the several sorts of *Birds*, *Beasts*, *Fish* and *Fowl*, with many more things of several kinds; with *Herbs*, *Flowers*, *Plants* and *Trees*, both *Men* and *Women*, good and bad, with several *Stones*, both *Precious* and *Common*, which are contained in the *Old and New Testament*, as they are occasionally Discussed of, by the *Great Jehovah*, his *Holy Prophets*, the *Lord Christ* and his *Apostles*, for the *Holy Scriptures* are laid down to us, *Prophetically*, *Promerically*, *Typically*, *Allegorically*, *Historically*, *Parabolically*, as well as by *Precept* or *Command*; in all which Cases, all things aforesaid must be named, and yet all *Lawful*, *Godly*, and of *Christian use*, and such as are well pleasing to God, and many of them uttered by the *Lord Christ* himself; as for Example, one had bought a piece of *Land*, and another a *Toak* of *Oxen*, and another had *Married a Wife*, and therefore they could not come to the *Supper* spoken of; to what end these are spoken, the *Rational* may Judge, that they were of *Singular* and *Holy use*; But to Swear by that *Land*, that *Toak* of *Oxen*, or that *Wife*, or that *Supper*, is as *Prophane*, and as much forbidden, as to Swear by *Heaven*, or *Earth*, or *Jerusalem*, because it is of some other thing; And he that

that Swears by the Contents of the Bible, Swears by what ever is contained in that Book, and must Swear by all things therein, bad as well as good, as well by the meanest things, as by the holy Commands.

But to our Supposal as aforesaid, the Bond being before the Judge, the Jurors are Sworn according to Henry Den his Translations, neither Wholly, Altogether, nor in every way; and John Doe, and Jer. Ives, their hands upon the Book, are Sworn, neither Wholly, Altogether, nor (to speak the truth) in every way; by what means doth Henry Den suppose by his Translation to have his 100 l. when neither Judge (for him we must suppose also to be thus lamely Sworn) I say, by what means can Henry Den suppose to have his 100 l. by such a Judge, Jurors, and Witnesses, who are thus Sworn to Halves, neither Wholly, Altogether, nor every way? But if Richard Roe and Henry Ads, whose pea is pea, and their nay nay, shall in the presence of the great Jehovah, according to Henry Den his Translation, and according to the Sense of our Text, Mat. 5. 34. without Swearing at all, wholly and altogether, and in every way, speak the Truth, the whole Truth, and nothing but the Truth in every Circumstance, both of time, place, and person, when, where, who, and what; So that by such a Judge, Jurors, and Evidence, Henry Den may expect his 100 l. from Theophilus Brabourn.

And here it would be well minded by the People of God, that they consider what they that have Sworn, have Sworn By in so Swearing; and that they lay all carnal reasonings aside, and notwithstanding the Kings Proclamation, that they speedily Repair to their Respective Meetings, with all the Members that they possibly can get together, that so they may make a great Quire to the Lord, in the behalf of the King and his People, that so God may pass by and wink at these OATHS of Ignorance, and for the time to come, that it may be so much taken notice of, as that it be never acted in by any, as a Sin of Wilfulness, neither by him that shall Administer it, nor by them to whom it shall be Administered: And if any men shall oppose you in your so doing, let them know, that you are going to pray to the great King of Heaven and Earth, by the help of the Holy Spirit, in the name of King JESUS, for King Charles the Second, that so in the name of King Jesus, God may shower down his Blessings upon King CHARLES the second, under whom you yet hope to lead a peaceable, quiet, and godly life, in all godliness and honesty; and that God may enlighten the Eyes of their Understanding in these things, so as that the Judgments of God come not speedily down upon the Nation for such Outrages these.

Thus the Lord having given this in by the Incomings of his Spirit, I could not chuse but say it down, that so there may be a Conviction upon the

the Consciences of all that are herein guilty, that so they may go to God and beg his pardon for this Sin of Ignorance, Wilfulness, or what it may be called: And I earnestly beg you who ever you are, into whose hands this shall come, that you Improve the best of your Interest, to see that this be brought to the Kings view, that so at present there be some speedy Consideration therein had, that so Englands Subjects be no longer tormented to Swear hand over head, by that which is not G O D, to the ensnaring of the Simple of the Land, to the pulling down the heavy Judgments of God upon them, for their Ignorance in their pretended acceptable serving of him, in this pretended Swearing by his Name; by which means they are plunged into a Gulf of abominable Idolatry, for he that setteth up a false God to Swear by, is an Idolater, for he preferreth that Thing or Person he so setteth up, before his God, by whose strength only he can and must expect power to perform his Oaths and Engagements: And hence it is that the Lord Christ saith, Swear not at all, neither by Heaven, nor by Earth, nor by Jerusalem, because they by their power or strength, are not able to give strength nor ability to perform; the which I judge might be convincing to any rational man, in reason to conclude, that to call God to Witness a thing, is not to implore his help to perform that thing; and to assert the certainty of a thing, by the certainty of the Lords living, is not to crave his assistance in the least to make good that thing that is already certain; and therefore not a Swearing by God to make good the certainty of what is already certain.

And therefore I would have Henry Den, Jer. Ives, John Tombs, and Theophilus Brabourn, know, That their asserting, that Calling God to Witness, is Swearing, in the Apostles saying, God is my Witness, or I take God to Record; or in saying, as the Lord liveth, or as the Lord is true: The which I resolve, God assisting, to handle more fully in my further Answer to Theophilus Brabourn his Book; which will more fully treat the nature of an Oath; and in which will be contracted that which in this Book lyeth more confused and scattered; in which something shall be more fully, yet very briefly Answered, to John Tombs, and also Jer. Ives, although as to the main Argument of Gospel-Disciples Swearing, I have to him said sufficient in my Answer to Col. 2. 24. the which had it been here inserted, would have swelled to something too large a Bulk.

Thus having, by divine Assistance, scanned over thy Work fully in every Particular, and therein in plainness of Speech, according to the Ability received, in a measure cleared up every thing that may seem Cloudy or dark, that so thou with others maist have a clear sight of Truth from Error herein; and that thou with others may say with me, and

and *some others*, as saith the Lord Christ, *Mat. 5. 34.* with another of his faithful Servants, *James 5. 12.* *Swear not, and Swear not at all :* And if in what I have said, I have grated something too hard upon thee and the rest, as to *Humane Learning*, I must tell thee, I did it not that I *undervalue Humane Learning*, for I own it in its place to be of *singular use* ; neither do I so *beat it down*, because I *have it not*, for had I it *my self*, I should with the Apostle *Paul* in this place, as to the *Things of God*, *undervalue it*, and come only in the *demonstration of the Spirit* ; And therefore know, that *what* I have said as to that, I said it on purpose, and in the faithfulness of my soul for thine, and their good, if possible to *beat thee out of a Dependancy* upon it, that so thou mightest *come out of thy self*, and as I may so say, to *Plow with Gods Heifer* in the things of God ; and use that only in and about thy *Drugs, Distillations, and Chymical Extractions*, and other *secular Affairs* ; and let that *Doctrine* that thou dost manage on in that *Society* thou belongest to, be only *Compounded by the Spirits finger*, whose only and alone work will best become it.

And if upon tryal thou find not such a measure of it, as may discover to thee the deep things of God, to the stopping the mouths of the Gain-sayers, that thou go to God in his *own Way*, for the attaining of it, *the which for a long time thou hast rejected* ; that so thou mayest speak and write the things that appertain to sound *Doctrine*, to the glory of God, the good of Souls, and thine own *Eternal well-being* :

Which is the desire of him, who is willing, according to the Ability received, to spend and be spent for the propagating the TRUTH, for the benefit of Souls.

HENRY ADIS.

G

A WORD

A WORD to *Theophilus Brabourn.*

FRIEND,

HAVING Read thy Sheet, concerning the *Lawfulness* of the *Oaths* of *Allegiance* and *Supremacy*, and having a Resolution to make some Answer thereunto, I caused the Printer to insert thy name with the rest, in the Title Page of this my Book, intending to have said so much to it, as should have Answered the Substantial part of it; but it coming not to my hands, till this Answer was going to the Presse, and finding I had Answered much of it, the which being out of my hands, I could not insert thy name in those parts, where in I had Answered to others in the same Cases; I shall therefore desire thee to busie thy self but a little, in order to thy Satisfaction, in what I have said to others of thine own judgment, till I procure the Presse to go for thy further Satisfaction: And shall rest thy Friend, so far as thou art a Friend to thy self, in Owning and Standing for Truth, in this Crooked and Adulterous Generation; And shall,

Subscribe my Self therein,

From my Contended Castle,
the Gate-House Dungeon,
till Traitors and Offenders
Fees be mitigated and taken
off; my Discharge running,
Being found Guileless, pay-
ing due Fees; which is



Thy FRIEND,

HENRY ADIS.

THE END.

A WORD TO THE READER

FRIDAY

Having Read by the Author's Son, the
late Mr. John, a Gentleman of Letters,
Resolution to make some Answer to the
Remarks made by the Author of the
my Book, and to have the same
have Answered the Substantial part of
my hands, till this Answer was given
to me I had Answered much more, and
my hands, I could not make the time
to have Answered to others in the same
to desire thee to have the best of
Satisfaction, in what I have said to
me, till I procure the Press to go to
Gloria: And shall tell thy Friend
to thy self, in Owing and sending
Good and Advertiser's Gentleman.

From my Chamber, 17th
the One Week, London
all Papers and Orders
for being printed and taken
off: my Discharge running
being toward Quakers etc
and the other Gentlemen

THE